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Orange parades in Northern Ireland and Canada create vastly different reactions

Alan Doerksen

TORONTO, KITCHENER, Ont. — July 12 parades by Northern Ireland's Protestant Orange Order sparked violent protests in the cities of Londonderry and Belfast. But similar parades held by Canada's Loyal Orange Association in Toronto and other cities have drawn acceptance rather than protests.

According to two Irish Catholic Canadians, these opposite reactions represent the strong cultural differences between Canada and Northern Ireland, especially in the area of religious tolerance.

Northern Ireland had its worst riots in years in mid-July. There

were many injuries and one man died. Sinn Fein, the IRA's political wing, believes the man was hit by a British army jeep.

The violence was centred in Londonderry, and many believe it was sparked by the police's decision to allow the Protestant Orange Order parades through Catholic neighborhoods.

Billy Wright, a leading loyalist to Britain with close links to Protestant extremist groups, has been accused of forcing the Orange Order to march through a Catholic area by threatening that Protestant extremist groups would break their ceasefire if there wasn't a march. But Wright denies these

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COURTESY LOYAL ORANGE ASSOCIATION

A recent Canadian Orange Association parade.

Rwandan woman helps neglected group of war victims

"Whole group of widows afraid to speak out," says aid worker



Beatrice Mukansinga helps out victimized women in Rwanda

Irene Bom

ST CATHARINES, Ont. — When Beatrice Mukansinga talks about what she is raising money for — medical and building supplies — the list sounds like that of many a relief organization working in her native country of Rwanda.

What is unusual in Mukansinga's case is the target group for these donations: widows.

"It's natural that relief agencies think first of helping children. But what about widows? No one is thinking about them," says Mukansinga.

The secretary-turned-aid-worker concentrates on the most tragic cases, including women who were beaten so badly during the war that they can no longer work and women who were raped by enemy soldiers and must now deal with an unwanted child or sexually transmitted disease, such as AIDS.

"There is a whole group of people in Rwanda who are afraid to speak out about what

they have suffered" because of social stigma, she says, adding that in Rwandan society, a woman gives up hopes of marriage if she has been raped.

Swore she'd never return

Mukansinga, a Swiss-trained secretary in international demand because of her fluency in French, was completing a

short-term contract in Kenya when war broke out between the Hutu and Tutsi ethnic groups in 1994. Her husband and grown sons survived, but much of her extended family — including both parents — were killed.

"I swore I'd never go back to Rwanda," she says. But talking with others who had lost

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News

Northern Ireland violence has roots in history

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charges, reports the *Globe and Mail*. Wright says the British government has abandoned Northern Ireland's Protestant majority in order to placate a violent Catholic minority.

But both Catholics and Protestants were involved in last month's riots. Almost 1,000 Molotov cocktails were thrown at police and troops in Catholic demonstrations. On July 14, a bomb exploded in the town of Enniskillen, destroying a hotel and injuring 17 people.

Meant to provoke

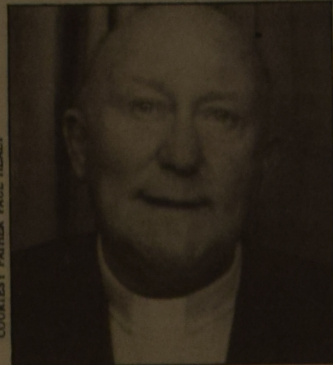
Father Paul Healy, the Catholic chaplain at Toronto's Pearson International Airport, was in Enniskillen to conduct a wedding on July 9, days before the bombing there. "I can't remember this kind of violence since 1969," says Healy, a native of Yorkshire, England, who lived and worked in Enniskillen for about eight years in the 1950s and later immigrated to Canada.

Healy believes last month's violence was directly connected with the Orange Order parades. At first, the Royal Ulster Constabulary (Northern Ireland's police force) were not going to allow the Orange Order to have parades in Catholic neighborhoods, but later the police changed their minds, probably with the consent of the British government, suggests Healy. The parades "were meant to provoke," and should have been banned long ago, he says.

Although the violence in Northern Ireland appears to be based on religious differences, Healy denies that. "People think it's about freedom of religion. It's not. It's about the freedom of Ireland," According to Healy, the violence has its roots in the early history of Ireland.

Protestant triumph

Northern Ireland's Orange Order and its annual July 12 parades had their beginnings in the Battle of the Boyne, a battle between the former James II of England and his successor, William III, for the control of Ireland. In 1688, the English people had deposed James II, a Catholic, and made William III, a Protestant, their new king. William III was triumphant in the Battle of the Boyne, in July 1690. To commemorate this victory, the Orange Order was started in 1795 and regularly



Father Paul Healy

holds a parade each July 12.

Healy is very disturbed by the latest violence. "It saddens my heart to think we're back to anarchy." But, he adds, "we should not, under any circumstances, give up hope." Healy hopes the peace process will continue between the governments of Ireland and Britain. A few months ago, he notes, "the Anglo-Irish agreement laid the foundation for the peace process.... That was the beginning of a dream."

Canada also has a Loyal Orange Association which dates back to 1832, when it was brought to Canada by British

soldiers. But although the Canadian Orange Association is related to its sister group in Northern Ireland, it is a peaceful group that does not tend to stir up Catholic/Protestant rivalries. In mid-July, Orange parades were held in Toronto and other cities, but none of them drew protests from Catholic groups.

Canada's Orange Association is "non-threatening, non-provocative," says Healy. It focuses on the culture and heritage of its members. In his work as a chaplain, Healy has encountered some Canadian Orangemen. "There was a Great Orangeman here and we became good friends," he recalls. When the man developed cancer, he asked Healy to visit him. "His final words were that Father Healy should bury him," he says. "He recognized me as his friend."

Lack of understanding

Darach MacDonald, the editorial page editor of the *Kitchener-Waterloo Record*, grew up and worked as a journalist in Northern Ireland before moving to Canada nine years ago. "I was 16 or 17 when the troubles started," says Mac-



William III has historical importance to the Orange Lodge.

Donald. "I've been covering Northern Ireland news for some of the worst years." The people of Northern Ireland "have learned to live for a long time with the backdrop of violence."

MacDonald agrees that the violence last month in Northern Ireland was the worst in years. But he does not think the Orange Order there were trying to provoke Catholics with their parades. The Orange Order does not understand "how dreadfully offensive" their parades are to Catholics, says MacDonald. But he says banning the parades might not be effective in stopping violence between Catholics and Protestants.

Canada's Orange Association is non-violent

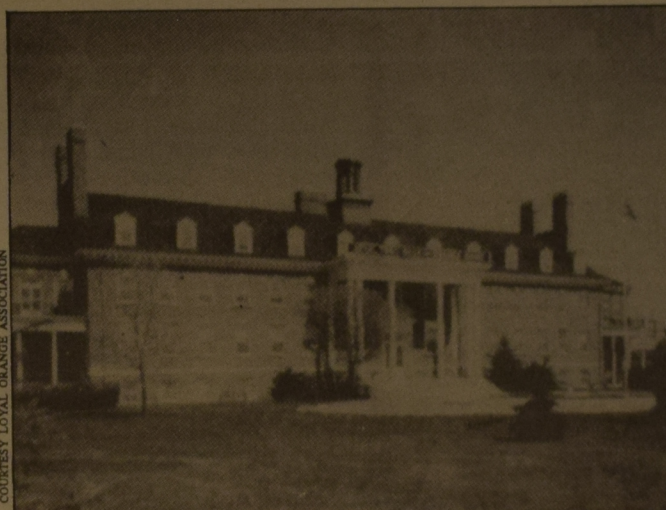
Alan Doerksen

TORONTO — Although Northern Ireland's Orange Order has been a catalyst in that country's recent riots, the leader of Canada's Orange Lodge says his group is a co-operative community organization.

Norman Ritchie, Grand Secretary of the Loyal Orange Association (also known as the Grand Orange Lodge of Canada), says his organization tries to ensure that civil and religious liberties are preserved and has the motto, "Equal rights to all and special privileges to none."

Ritchie agrees that last month there was more violence in Northern Ireland than there has been for a long time. But, he points out, "It's not the Orange Lodge that's over there fighting." In Northern Ireland, "the parade is part of their culture and heritage" and July 12 is the culmination of "the marching season."

In Canada, Catholics and Protestants are able to get along with each other, although in the 1800s "they kind of had their



The Loyal True Blue and Orange Home in Richmond Hill, Ont.

skirmishes," says Ritchie. But in Northern Ireland, "it seems that there's no grey area.... no room for compromise."

The Canadian Orange Association is dedicated to the promotion and propagation of Protestantism, supports the British monarchy, and believes in a public, non-sectarian school

system, where children of all races and religions may be educated together.

Ritchie notes that the organization would favor one public school system in Ontario over the present system, where the Roman Catholic Separate School Board is also government-funded. If the Ontario

Equal value

"My concern is that both communities in Northern Ireland are given equal consideration. The cultural heritage of Northern Ireland Protestants is equal to Northern Ireland Catholics."

MacDonald expresses his hopes that the peace process going on between Britain and Ireland will succeed. The process needs to include groups such as Sinn Fein, the IRA and Protestant right-wing groups, he says.

According to MacDonald the Orange Association in Ontario is "a barely noticed organization." There was no Orange parade in Kitchener-Waterloo last month, he notes. Although the Orange Order and Catholics have often clashed in Northern Ireland, MacDonald says that these groups have sometimes co-operated in Canada. For instance, 150 years ago, the Orange Association reached an agreement with Catholics in Upper Canada (now Ontario) to defeat the Family Compact (the closely-knit governing class of that time).

government funds Catholic schools it should also fund other Christian schools, he suggests.

The Orange Association does some charitable work. One example Ritchie gives is the Loyal True Blue and Orange Home in Richmond Hill, Ont. The Orange Association started the home more than 50 years ago as an orphanage. Now it is a centre for diabetes research.

In the political field, the Orange Association often communicates with government leaders about legislation it is concerned about.

Freedom of worship

Ritchie comments that this year's Orange parades in Canada were peaceful. "I was in the Toronto parade and I didn't see any protestors," he says. "There were a lot of supporters." The Orange Association continues to celebrate the Battle of the Boyne because "when that battle was won, it secured freedom of worship for everyone."

AUGUST 2, 1996

News

Working together keeps Rwandan women from depression, suicide

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everything in the war changed her mind.

"I realized I was just being selfish by staying away," she says.

So last year she began helping Alexis Bilindabagabo, an Anglican bishop, with the Barakabaho Foundation (literally, "Let them live"). That non-profit foundation, registered in 1994, is currently helping about 5,000 war orphans by placing them in foster families, providing food and clothing, and paying their school fees.

16-year-olds raped

It was while working with this foundation that she realized its mission had to broaden in order to be more effective. "The majority of women in Rwanda are now widows, and they are the ones who mainly take care of the orphans," Mukansinga

explains. "So if we want to help the children, we have to help heal the women who care for them."

That can be a difficult task, she says, citing the example of women who must care for a child whose father killed their husband and children and whom they fear may turn on them when older. In many cases the shame of what they have suffered keeps such women from seeking help for medical problems, such as complications from botched abortions and sexually transmitted diseases. Some of the cases are especially tragic because of age: two of the women Mukansinga helps are only 16.

In March, Mukansinga responded by launching a new division of the Barakabaho Foundation called "Mbwire Ndumva" ("Speak, I'm listening"). This division aims to

provide these widows with shelter, medical help, and small loans to start business ventures, such as clothes washing and brick making.

Women start talking

A strength of the project is that it aims for emotional as well as physical relief. By funding communal instead of individual work projects, Mbwire Ndumva encourages women to get to know other women who have suffered similar tragedies. "As they work together each day, these women start trusting each other," says Mukansinga. "They start opening up and crying together, and also laughing. These work groups do more than help women earn money. They also keep women from depression and suicide." Mukansinga says she groups strong and handicapped women together so that they can take care of

each other.

Mukansinga works together with another Rwandan woman and Auli van't Spijker, a pastoral care worker sent by the mission agency of the Netherlands' sister church to the Christian Reformed Church in North America: *the Gereformeerde Kerken in Nederland*. At present the three of them have been able to help 15 women with funds channelled through the Swiss embassy. Mukansinga is currently visiting Ontario to appeal for funds to help more widows from various sources, including the Christian Reformed World Relief Committee (CRWRC) and Diaconal Ministries in Eastern Canada.

Rick De Graaf, the CRWRC's diaconal ministries coordinator, met with Mukansinga and says they may consider funding one or more components of her project if they decide to begin

long-term development work in Rwanda. So far the CRWRC has only done short-term relief work in Rwanda, since before the civil war it was considered "a jewel" in terms of relative wealth in Africa.

However, De Graaf says he told her "not to hold her breath" and to continue seeking other funding sources, since the CRWRC prefers to fund "preventative, not curative, programs."

Ben Vandezande, head of Diaconal Ministries, called his meeting with Mukansinga "particularly moving." While the CRWRC usually handles any international appeals for funds, he says he'll "offer verbal support and feedback" to any local diaconates interested in helping the Barakabaho Foundation.

Rwandan women create a new home, a new life

'Peace villages' offer hope and a future to widows and orphans of the 1994 genocide

George Ola-Davies

NTARAMA, Rwanda (UNESCO) — Hidden in the hills of Rwanda's Bugesera prefecture, the Ntarama area used to be home to some 25,000 people. Today, it is a vast, empty space where 40-odd workers dig gutters, and a woman prepares food in a small hut near the area's only tap.

These people are laying the foundations of the Nelson Mandela Peace Village on a site which saw some of the worst massacres of the genocide in 1994. When completed, it will be home for 400 widows and orphans.

The "peace village" is part of a project conceived by the Rwandan Women's Solidarity Association (ASOFERWA), formed shortly after the war to help survivors. Based in the capital, Kigali, it has a staff of 11 and a membership of several

hundred spread throughout the country. With the support of governmental and non-governmental organizations as well as various agencies, ASOFERWA is aiming to build similar villages in each of the country's prefectures. The next one will be the Yitzhak Rabin Village, located in Gisenyi.

In Ntarama, some 38 km south of Kigali, 80 widows will each take care of four orphans. Individual homes are being built for them along with an orphanage, a primary school, a market and a health and community centre. Construction costs are estimated at about \$2 million dollars, according to the

German NGO, Komitee Cap Anamur which is building the site. Work should be completed in less than a year.

"We hate talking about Hutu or Tutsi," says Constance Mukayuhi, Secretary General of ASOFERWA, when asked about the village's future inhabitants. "They are all Rwandans regardless of class and race."

Optimistic but cautious

While brimming with optimism ASOFERWA's legal representative Immaculee Mukarungwa remains cautious about the future. "We can make a decent living for the widows, but we will need a great deal of

assistance if we are to maintain standards. It's not only money we need, but material support as well, especially for health and education."

Ntarama, like most of Rwanda, lost virtually everything to the war. The skulls, bodily remains and literally the shirts off people's backs are all that is left of its population, as evidenced by the gruesome display in what was once the local church, where thousands were slaughtered while seeking refuge.

After visiting this solemn spot and the construction site, UNESCO's director-general Federico Mayor announced that

the organization would help set up a vocational training centre and a school.

Mayor travelled through Rwanda and Burundi in late March meeting government ministers, NGOs, donors and other UN aid agencies before signing action plans for both countries. The two-year plans include technical and financial assistance amounting to \$1 million for each country to re-construct its education systems, develop free and pluralistic media, and promote democratic institutions with training for judges, administrators and other officials.

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Editorial

Our society is forgetting about the Garden

For those of us who grew up in Holland, there are the odd times that a Dutch psalm will suddenly emerge out of nowhere and you start singing it. That's what happened to me last night. It was Psalm 75:1: "You alone we praise, O Lord." ("*U alleen, U loven wij.*"). The last two lines translated into English are: *So they speak throughout the land, of the wonders of your hand.*

I felt sad singing those two lines because the reality staring me in the face from day to day is that we as Canadians do not speak of the wonders of God's hand. Instead, we avoid any mention of God in most public forums.

Take the radio discussion about pornography I had listened to that evening. What is pornography? All kinds of jurisdictions are trying to define pornography. The Canadian formula at the moment says something about any

explicit portrayal of sex that does social harm. A number of feminists on the show said that pornography is whatever portrays sex in a way that leaves an imbalance of power. But where is there any mention of the fact that God created us in his own image, and that pornography destroys that image? Who is even acknowledging that pornography is a moral issue as well as a societal problem?

No sense of outrage

Take the news story on "taxing" in Montreal subway stations. It appears that bullies on a regular basis harass young kids traveling the Montreal subway system and force them to hand over watches, money, clothing — whatever it is the bullies decide they want. Quite often, they beat up their victims before robbing them. Everybody calls it "taxing." Young kids are getting used to it. One of them said, "My parents pay tax; why shouldn't I?" The camera people even interviewed a few bullies, without showing their faces. They talked about their practice in a matter-of-fact way. There was absolutely no sense of right or wrong in their views. And among several victims there was no sense of outrage.... "So they speak throughout the land of the wonders of your hand."

Concerns about image

Take the hullabaloo around Donovan Bailey's statement that Canada is as blatantly racist as the United States. The comment arose out of his experience as a black runner following in the footsteps of Ben Johnson. He and others commented on the fact that when Johnson won at the Olympics in Seoul he was a Canadian, but when he was disqualified because of drugs, broadcasters suddenly referred to him as the Jamaican-Canadian runner.

A case of racism? Of course. But why bring in the United States? Every country in the world is plagued by racism. And why this concern about our national image? Will that very concern not prevent us from ever coming clean and repenting of our racism and ethnicism? But at the same time, may we be allowed a fair bit of skepticism about the world of track and field where, according to reports, drugs still play a major role?

Take the latest revelations of drinking, sexual misconduct, assault and black market deals on the part of Canadian peacekeepers in Bosnia. The news can be so depressing. And you don't know anymore what it means to sing Psalm 75 or similar psalms that say that nations praise the Lord.

An irreversible judgment

It brings you back to the Garden of Eden and that one command: "You must not eat from the

tree of the knowledge of good and evil, for when you eat of it you will surely die." That's a stark and bleak pronouncement, but one that gets at the very core of evil. God did not say, if you eat from that tree you will do social harm or create gender inequities, though that happened all right as a result of the fall. Nor did he say that bullies will be part of the landscape and that we will become as racist as the United States. No, he said that the moment you eat of that fruit you will die.

Evil is deadly. It cuts us off from the source of life. It makes us unfruitful and unable to fulfil the very purpose for which we were made: to love and obey the Lord with all our heart, soul and mind, to love our neighbor as ourselves and to maintain and develop this creation as wise managers.

Come back to the Garden

The Christian church has a very special mission in life. It's one that should cut through all the cover-ups of institutionalism (including its own), the psycho-social gab of talk show guests who think we can fix things by staying at the surface, and the pretence that anyone is better than anyone else. Let's begin by acknowledging that we're all dead in the water, that we have turned our back on the loving Creator of heaven and earth and that the very first attitude that becomes is one of sadness and shame. "I heard you in the garden, and I was afraid because I was naked; so I hid." Humility grows out of that and a desire to live again.

Bolstered by the knowledge that God himself provided the solution in the seed of the woman, we may then address personal, structural and systemic problems that choke our society. But always we must come back to that scene in the Garden of Eden when we defied God's loving commandment. And we must know as well that the way to paradise has been blocked by cherubim and a flaming sword flashing back and forth. No idealism and romantic heroics, please.

But we should always live in hope. Perhaps, by God's grace, we can occasionally sing quietly: "So they speak throughout the land, of the wonders of your hand."

BW

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Norman Douglas in *Harper's Magazine*

Letters

We speak from both sides of our mouths about CLAC

It was with deep sadness that I read "CLAC pulls out of Christian School Brampton" (CC, June 28). My sympathy lies with the teachers who do not have the support they wanted and again have become the scapegoat.

It seems to me that we as Christians often speak out of both sides of our mouths. The Christian Labour Association of Canada was born out of a deep conviction from our beliefs that God claims all of life. It was established to promote fairness and justice in labor. As a Christian Reformed community we ardently pray for its success and give financially for its support. But when the very act it was created for is rejected by those

who created it, our credibility comes into question. It may be wise at this time to examine our own motives, methods and beliefs. If ever there was an opportunity to reach a joint agreement between board and staff, it was with CLAC.

The editorial states that the Ontario Alliance of Christian Schools (OACS) sees CLAC "as a disruptive third party in the trust bond between parents and teachers." It is very difficult for me to understand that with all the dealings CLAC has with companies and organizations that it is perceived to be disruptive.

I have been negotiating with CLAC and other secular unions for over seven years. I have found in my dealings with

the CLAC that they are a unifying force — holding me, as manager, accountable to deal justly and fairly with the employees; and I in turn, hold them accountable to deal justly and fairly with the company.

Bargaining is not always easy, but if done in good faith will lead to good results. Although the editorial attempted to be kind to both organizations, I feel it would have been wiser to challenge and encourage both parties to go back to the bargaining table and work out a mutually acceptable agreement. All the reasons given of why it wouldn't work are only excuses to camouflage the real reason, which I believe is "power."

Finally, for me, this issue is just another theme and it points to the discontent within our community. In isolation this issue would perhaps appear insignificant, but when taken collectively with all the other issues that plague our denomination — i.e. women's issues, homosexuality, abuse, respect for other faith communities, social justice issues, etc., it would appear that we need examine our mind set and beliefs and ask ourselves the question: Do we really love our neighbor as ourselves? Or are we caught up into lording it over our neighbor? It makes one stop and think.

Bernie Bax
Sarnia, Ont.

Let's continue to share stories

Thank you, editor, for the four articles on homosexuality in your July 12, 1996, issue. They warrant keeping at hand for frequent rereading. Permit me to make a few observations.

1. This issue is almost sure to become a burning one in the CRC. Have we learned from the women-in-office issue that "right" and "wrong" based on Bible texts will only divide and polarize? Kuyvenhoven's confidence in determining texts is explicitly not shared by at least two of his writing colleagues (Kooistra and Poole).

2. Reading Poole, Westerhof and Kooistra leads me to conclude that a practising homosexual person who lives in a mature committed relationship is not

to be barred from being deacon, elder and preacher should a congregation recognize his or her gifts.

3. Reading Poole and Westerhof leads me to conclude that the problem of homosexuality in the church is primarily a problem of the reactions and judgment of those who are not homosexual. How Christ-like can we grow to be? Can we hear the cries of sufferers? Can we have open hearts to the truth and courage to proclaim it? Can we suffer not being heard and yet walk lovingly with those who act in ways we may not be able to accept? (We must all walk with practitioners of one sin or another in our current congregations: the willingly ignorant, the gossipers, the organizational

bullies, the mere consumers of "church products," the fringe-folk, the nay-sayers, those who dwell in past hurts, etc.).

4. Westerhof insists that Scripture demands "genital celibacy... [even] within a committed relationship." He concedes that this "needs a lot of discussion — in a decent atmosphere." I have a feeling that he's insisting on something life will not allow in all circumstances, and the Bible doesn't insist on necessarily. I read him to have his own doubts, for he respects the privacy of those who live within such a relationship. I would add that mere genital intimacy is often casually reported in Old Testament stories when the heavier focus is elsewhere (e.g. Genesis 38). It seems to me that the increase in teenage pregnancies

has roots that go deeper than the incident of having sex at an early age when not married.

5. Now that we've heard from (male) ministers, why not invite others to write:

- * Christian homosexuals
- * parents of homosexual children
- * non-ministerial types
- * women

I suspect that within each group we could think of, opinions will differ. As we've discovered, ministerial status does not guarantee unanimity either. What is needed now is the free sharing of many stories in an atmosphere of respect, not strong debates about "right" and "wrong."

Adrian Peetoom
Waterloo, Ont.

We struggle alongside

I want to thank *Christian Courier* for the courage in having dialogue on the issue of homosexuality. I appreciate the input from the four different pastors and especially appreciate that the four spoke from experience with homosexuals, with real people who have struggled.

A year ago, I didn't know any gay people; at least I thought I didn't. In September, a dear friend came to my husband and me and said, "I need to share something and I need you to keep it a secret. I need you to stand by my side, no matter what. Will you do it?" He is our dear friend; there wasn't a choice in how to respond. Of course, we said Yes. He wanted to face his homosexuality. He'd run from it for nine years. He'd been prayed over, gone to counselling and lived with guilt for years. Now it was time for him to do some reading, to pray without telling God what the answers should be and to wrestle with the fact that yes, he was gay.

We walked by his side closely for a period of six months as we prayed together and read many books about Christians who faced their homosexuality. We had our eyes opened to something that they would have never

been open to had we not had someone going through the struggle.

As a result we had to leave our church. We both held leadership positions in our church, and our views didn't line up with their doctrine. We could not condemn our friend; we could not say he was not a Christian (his faith is so evident). We came to the conclusion that our friend was gay and he was a Christian and, yes, he may have a monogamous relationship. He has always wanted companionship. The other day he said he'd rather die than live alone for the rest of his life. We will not judge his life. We will continue to love him and cherish him as a friend. Our children see him as a friend and an uncle.

We are now back at a Christian Reformed Church. We don't have all the answers; we have lots of questions. It is wonderful to be in a community of believers who not only take their faith seriously, but who wrestle and struggle with the particulars of their faith; who don't need an immediate and clear-cut answer by which everyone must live, who are willing to listen and respond, who grow together as they dialogue.

Cynthia Stevens
Limehouse, Ont.

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Sports

Pitcher Reitsma offered \$400,000 signing bonus by Boston

Marian Van Til, with files from Cindy Bruin

CALGARY — Pitcher Chris Reitsma has signed a professional baseball contract with the Boston Red Sox and was offered and accepted a \$400,000 (US) signing bonus.

Reitsma graduated in late June from Calgary Christian High School and was chosen by Boston in the sandwich-pick (between rounds one and two) in the major league draft on June 4 (see CC story, June 14, p. 20). Reitsma is now in Fort Myers, Fla., where he will be playing rookie ball for the rest of the summer.

According to Reitsma's family, he is "living in a hotel, rooming with a first-round draft-pick, surviving in the high heat and high humidity in Florida."

Reitsma hopes to play in the instructional league during September and October. After that he would return to Calgary for the winter and resume playing in March, presumably for Boston's Single A minor league team.

Chris's father, Mike Reitsma, pastor of First Christian Reformed Church in Calgary, has told his congregation that "Chris really appreciates the prayer support he's been receiving."



Chris Reitsma

How to avoid in-line skating injuries

TORONTO (Canadian Scene) — The number of in-line skaters in Canada has jumped to an estimated 1.5 million — an increase of over 500 per cent in the past four years. Unfortunately, injuries are also on the rise. The Canadian Hospitals Injury Prevention Program recorded 756 in-line skating injuries in 1995, a significant increase over previous years.

Protective gear is a must, the Canadian Standards Association (CSA) advises. Children should wear a helmet, wrist guards, elbow pads and knee pads, in that order of importance. Safety officials are concerned that many in-line skaters are wearing

elbow and knee pads, but forgetting the helmet. A helmet is important because you can go as fast on in-line skates as you can on a bicycle.

A properly fitting CSA-certified bicycle helmet is essential. When playing in-line hockey, check with the sport association involved in the requirement to wear a CSA-certified hockey helmet. In-line skaters also need to:

- * Get trained in using in-line skates. In-line skates generally have one heel brake and learning to stop with control can take some time. Check for in-line skating workshops in your community.

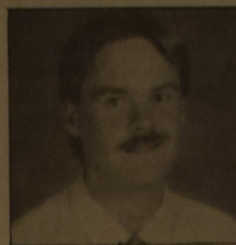
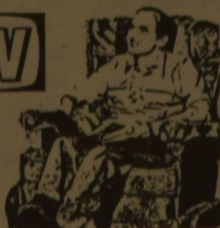
- * Tuck in any laces. Remember that road burns can hurt — long sleeves are recommended.

- * Be aware of surrounding pedestrians, pets, cars and other skaters. Don't wear headphones.

- * Choose smooth road surfaces without cracks or holes and be especially careful going down hills.

- * Obey the rules of the road. Contact your local municipality to find out where it is legal to in-line skate.

What's the score?



Rob Janssens

media that there is a serious epidemic sweeping the nation which threatens to do untold damage to the population of not only Canada but our neighbor to the south also? This epidemic has a mortality rate higher than many other current diseases and disorders and will place a tremendous strain on already groaning health care systems. But it has a simple cure.

I think we'd all strive to become educated on this great health threat, and scream and holler for the cure; or even better, wonder how we can avoid this dreaded plague in the first place.

I am not referring to AIDS, nor cancer, heart disease, multiple sclerosis, or diabetes. In fact, this disease is all around us but few would call it what it is — a genuine disgrace to our North American society and quite possibly the one thing which may lead to our demise as a great civilization. It's obesity.

Yes, I'm using strong language. But the more I read on this issue the more people I see in malls, restaurants, stores and basically everywhere else my fellow citizens are congregated, the more I'm convinced that despite all our great technological advances, scientific discoveries, computer capabilities and all the other things that make 20th century North America great, we're literally eating ourselves to death.

No temples

Fast food restaurants are becoming the new temples of our age. Few people would even think of walking a block or two a day, but they think nothing of inhaling junk food on a regular basis. Despite all we know about the dangers of smoking and drinking it seems that one key to enjoying good health — eating properly — has been set aside. Why? Rarely a week goes by in which the newspapers don't have articles on the importance of eating moderately, coupled with exercise (only 30 minutes three days a week does wonders!). Exercise equipment has never been so easily accessible. Unfortunately, even though there are thousands of young people on "starvation diets," the opposite extreme is only too readily apparent.

Part of the problem is image. Smoking is no longer cool. Good. Excessive drinking is no longer accepted. Good. Drug users have always been denigrated. Good. So why is it still culturally acceptable to have a massive beer gut or four chins and extra arm flab? And now fashion magazines are starting to glamorize this look by recruiting "large and lovely" women for their photo spreads. Why in the world would this obviously unhealthy and unbiblical lifestyle be condoned, not to mention advertised? The reason why the movie *Independence Day* is science fiction is because if the "Martians" ever did attack we'd be unable to retaliate while stuck in our easy chairs weighed down by a bag of chips and a six pack.

A terrible example

We're setting a terrible example for the next generation, who are already extremely out of shape. I feel sorry for the 10-year-old who can't run because of his or her girth. I feel sorry for the students, not necessarily at the school where I teach, who get picked last because they can hardly bend down to tie their shoes, not to mention run to first base. I also feel sorry for their and my generation who'll have to foot the medical bills for the extended hospital stays and the premature incapacitation of grossly overweight baby boomers.

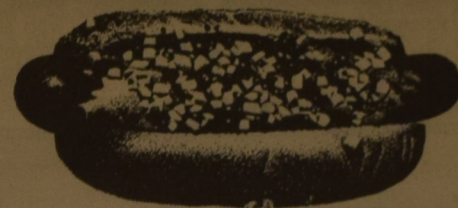
Have a piece of fruit, for crying out loud. You don't need to slather butter on everything. You don't need to have rich desserts every night. You don't have to take up residence at the nearest McDonald's. Take a walk and explore your city on foot. Join a sports league. Set a healthy example for your children by showing self-control at the supper table and snack times.

This is an Olympic year. Millions of North Americans thrilled to the achievements of our athletes as they pushed themselves to their personal limits. I hope that as we watched, it wasn't with a bag of Frito Lays and a Molson Canadian. I also hope that these athletes can become role models for our society. No, we don't have to look like the wafer-thin gymnasts or the muscular sprinters, but we most certainly do need to evaluate our lifestyles and the role that food and exercise play in them.

Rob Janssens teaches at Trinity Christian School, Burlington, Ont., and has discovered that eating pumpernickel bagels is like having a party in your mouth.

North Americans need to shape up, not fill up

What if you heard in the



"Few people would even think of walking a block or two a day, but they think nothing of inhaling junk food on a regular basis."

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Courage Under Fire

'Truth is the first casualty of war'

Marian Van Til

Rated PG. Stars Denzel Washington, Meg Ryan, Michael Moriarty. Directed by Edward Zwick.

The setting is the Gulf War in 1991. If that raises a red flag in your mind, be assured this isn't a rah-rah war movie of the my-country-right-or-wrong variety. This film takes issue with the old saying that "all's fair in love and war." A lot of nasty things happen in war, but that doesn't mean all of that nastiness is ex-

what happened when their unit was pinned down by enemy fire the night Walden died. Was she a hero — or a coward?

Serling begins to suspect that he's not getting the truth. Despite the Army brass telling him to back off, he wants to know what those soldiers are hiding.

It is the issue of truth-telling in the military, not the Gulf War itself, which is at the heart of this film. It's not a moot point; every army faces it, as periodic new revelations about the Canadian Armed Forces demonstrate.

Image is everything

Though Serling gave the order that killed his friend, he would prefer that the man's parents know about the "friendly fire." But the Army won't let him talk. And when he investigates the Walden affair, the Army doesn't much want to get to the bottom of that, either. Image is everything. And "honor" is held high. But maintaining honor, military style, doesn't necessarily involve telling the truth.

That discrepancy troubles Serling. And along the way his troubles spill over into his private life, showing up in a drinking problem and a rocky marriage in which he is also the culprit.

Whose account is true?

Director Edward Zwick effectively uses three major flashbacks of the night when Walden died, each one changing various events and emphases according to who is telling the story (the third flashback lets see what really happened, the truth finally being told by one of the survivors). Meg Ryan as Karen Walden actually plays a relatively minor part in the film, but Ryan adeptly portrays a different Karen Walden depending on who's telling her story.

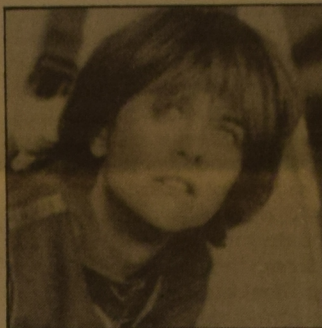
Denzel Washington captures well the tightly wound Col. Serling and his troubled psyche while making him remain a sympathetic character. A handful of minor characters are also well-portrayed. (Regina Taylor, former stage actor and star of

the acclaimed TV series "I'll Fly Away," plays Serling's wife.)

If viewers aren't moved by the plot's main premise, the (literally) explosive and realistically re-enacted battle scenes will still ensure the commercial success of this film (no doubt what the studio is counting on).

More truth needed

In the wake of the Canadian Forces fiascos and the U.S. Navy's sullied image (the Tailhook sexual harassment incidents and the recent suicide of Admiral Boorda) the issues



Meg Ryan as Karen Walden

raised by this film are timely. Yet the viewer feels some frustration because the film doesn't go deep enough. Though it took some courage for Nat Serling to hold on to the truth, the filmmakers took no risks, nor did we in the audience have our views shaken: we rooted for Serling and Walden all the way. If the film had examined the greater issues around this particular war — was it justified? what truths were being hidden by tightly controlling the press? — it would have done us all a favor.

In the end, what is one person against an ultra-powerful military establishment? Maybe the real-life message the film did dare to tell is that nothing will ultimately change unless there are hundreds more Nat Serlings — in the U.S. Army, in the Canadian Armed Forces, or anywhere else in government or society where integrity is needed. If that was the intended message, *Courage Under Fire* could have learned from its own sermon.

New Christian music FM station approved

ST. CATHARINES, Ont. (HFTF) — Following a public hearing before the Canadian Radio-television and Telecommunications Commission (CRTC) on April 19, 1996, the commission has approved the application for an FM station to serve the Ottawa region which will play primarily Christian contemporary music (CCM).

The licence to be issued to CHRI will allow specialty programming on 99.1 MHz, with an effective power of 24,900 watts, broadcasting a minimum of 80 per cent non-classical "religious" music.

CHRI was closely questioned by the commissioners at the hearing. The CRTC wanted assurances that "religious programming" as defined by the 1993 policy would not be broadcast by the station. Bob Du Broy the president of the Ottawa group stressed that CHRI's format will consist of CCM, but the spoken word programming would centre around news, weather, sports, local and regional information.

Strong community support

CHRI had strong support from the community at the hearing. Over 1,100 people wrote supportive letters and more than 10,000 names were gathered on petitions.

Hope For The Family currently has an application before the

CRTC for a 50,000 Watt Christian music station to serve the Niagara/Toronto region from studios in St. Catharines.

Bill Johnstone, who works with the St. Catharines group, is excited by the granting of the licence to the Ottawa station. "This new station confirms the willingness of the commission to grant a licence for a Christian music station" said Johnstone. "The focus of our application has always been a Christian contemporary music base. The non-commercial designation of the 91.7 FM frequency allows us to include programming dealing with life and family issues."

Finishing their homework

When asked of the current status of their application Johnstone said, "We need to finish the financial guarantee portion and a hearing would be forthcoming. We were offered an earlier hearing date but the debenture financing issue we were preparing, was not completed in time. July and August will be absolutely critical to complete our financial plans, otherwise the CRTC will return our application."

Hope For The Family is a non-profit charitable group which was chartered in 1990. It has been working toward establishing a family-centred FM station since 1987.



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Church

The tragedy of Chiapas

Jeff Taylor

Octavia was only 14 the night she saw her parents murdered. Her night of horrors began when 300 angry *caciques* — traditional leaders of the small Indian towns which dot southern Mexico — stormed her village. Octavia was forced to watch as four men butchered her parents. She was then raped six times.

The next morning when local authorities came to take the bodies away, they found Octavia lying next to her lifeless parents. She was taken to a nearby medical office for treatment. Yet 72 hours later she had still not been seen or treated by a doctor, despite being covered with blood and in obvious shock.

When pastor and attorney Abdias Tovilla demanded to know why no one had treated her, medical officials said, "What do you care about her? She is only an Indian. She can't even speak our language. She is no better than an animal!"

Decades of abuse

For three decades evangelical Christian Indians in southern Mexico have faced death, beatings and expulsion from their homes at the hands of local mafia-like landowners, the *caciques*.

In the 1960s, Mexico's ruling authorities learned that they could control the ballot box by

buying the leaders of the indigenous Indian communities. These *caciques* were given land and allowed to control the local trade, including the sale of an intoxicating drink and items used in celebrating local Catholic festivals. In return the *caciques* delivered unanimous vote counts for the ruling party. The practice continues today.

Evangelical Christians are seen as a threat to this practice because they refuse to participate in the lucrative yet often immoral activities of the *caciques*.

In 1995:

- * 12 evangelical families were threatened with expulsion in Apaz.

- * 40 evangelicals were expelled from El Puerto.

- * 12 Catholics were jailed for not agreeing with the expulsion of the evangelicals in El Puerto.

- * Agustin Perez Lopez, an evangelical in San Juan Chamula, was kidnapped and disappeared. Eyewitnesses identified his attackers, but local authorities refused to take action.

- * Pastor Aurelio Gomez Ramos and assistant pastor Gustavo Hernandez Perez, of the Christian Interdenominational Church, were murdered.

- * Thirteen previously expelled evangelical families returned to their homes in El Puerto after

being refugees for eight months. At the same time, when several believers from Teopisca returned to their homes in Aguacatenango, *caciques* threatened to "kill them one by one after the authorities leave." The believers returned to Teopisca.

- * 27 evangelical families (120 persons) were expelled from their homes in Aguacatenango.

Catholics and evangelicals

It would be easy to portray the problems in Chiapas as a case of Catholics persecuting evangelicals. Yet the issues go much deeper, with religion often used as an excuse for violence, a means to obtain political and economic power. When the racial element is added, the result is often an explosive mixture that brings harassment, beatings, expulsion and sometimes death to innocent Indian Christians.

Yet in the midst of the attacks, God's protection is often evident. On March 25, 1995, as several believers were returning to their homes in the village of Zinacantan after a thanksgiving service, they were ambushed by local *caciques* who had placed boulders in the road. When the believers left their cars to move the boulders they were fired upon from the surrounding hills. The shooting lasted almost 20 minutes. No one was killed.

In September 1995, Manuel San Juan, a *cacique* who had directed the expulsions of evangelicals, himself became an evangelical. His home is now used as a place of worship.

Triumphal return

It's estimated that more than 30,000 evangelical Christians have been threatened, abused and expelled from their lands during the last three decades. But a significant change took place in August 1994 when 584 evangelicals who were living as refugees decided to return to their homes in Chamula.

The timing was right. International attention was focused on this area due to the Zapatista rebel uprising, helping to highlight the great needs of the poverty-stricken Indians. Several international organizations were also working to help the Indians.

Yet even with all the attention, the return was not without cost. Several evangelicals have been killed. Others have been harassed and threatened with death. But their presence is having a positive impact, and the church is growing. More than 20 villages now have a

strong evangelical presence that did not exist before.

Today, almost everywhere in Chiapas are highly visible signs bearing the government's official slogan: "1996: A Year of Peace and Reconciliation." A tenuous peace agreement is in place between the Mexican government and the Zapatista rebels, and many are hopeful a lasting peace can be achieved.

Casualties

Evangelical Christians have experienced an increasing tolerance of their presence. Yet words are cheap in this difficult area of southern Mexico. And for many, even if the slogan proves to be true, peace will have come too late.

Octavia, now 16 and married, continues to profess Christ, but is distant and withdrawn. Women in the area who come to minister to her are often turned away. She bears the visible scars of that horrible night two years ago when the world she knew was irreversibly changed. Pray that someday her smile might return.

Jeff Taylor is a reporter for the Christian News Service Compass Direct.

Christian Nigerians tell military to restore democracy

GRAND RAPIDS, Mich. (REC) — The Christian Association of Nigeria (CAN), representing the main churches and leaders, has urged the Nigerian government to release all prisoners detained without trial, and to prepare a return to democracy. The CAN delegation made the demands during a visit to the World Council of Churches in Geneva.

The delegation said the three-year plan to restore democratic rule was much too slow.

The delegation was not ready to call for an economic boycott of Nigeria. They did, however, call for the personal assets of Nigerian leaders, held in foreign banks, to be frozen.

The WCC has called for strong diplomatic pressure to be placed on Nigeria. Clement

John, executive secretary of the WCC Commission of the Churches on International Affairs, said Nigeria was "a clear case of an entire population hostage to a small group of armed forces acting with impunity against every standard of accepting international legal and ethical reference."

Former Nigerian Ambassador Jolly Yusuf Tanko toured the United States in May seeking support among expatriate Nigerians for a new political movement, the Nationality Democratic Congress. The NDP is a movement of Nigerian Christians, but has no legal status in Nigeria yet, where only two parties are allowed. Yusuf is member of the Christian Reformed Church in Nigeria, and has three decades of political experience there and abroad.

Group challenges evangelicals to 'repent'

CAMBRIDGE, Mass. (REC) — Eighty American evangelical leaders have issued a statement charging that evangelicals have lost their way. The group, called the Alliance of Confessing Evangelicals (ACE), issued the *Cambridge Declaration* following a larger meeting in April of 115 leaders. The declaration was meant to echo the Cambridge Platform, a charter for Puritan churches in America's New England of 1646.

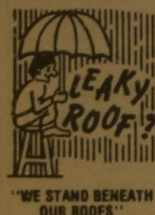
Evangelical churches are being dominated by the spirit of the age, and the word evangelical has lost its meaning, the declaration charged. "We face the peril of losing the unity it has taken centuries to achieve."

The declaration was organized around four "solos" of the Reformation. It argued that evangelicals must be committed to Scripture alone, to Christ alone, to grace alone and to faith alone. To these the writers added a fifth *sola*, worship of God alone.

'Deviations'

Three areas were mentioned as places where "erring professing evangelicals... have deviated from God's Word..." There were "those who declare that there is hope of eternal life apart from explicit faith in Jesus Christ; who claim that those who reject Christ in this life will be annihilated rather than endure the just judgment of God through eternal suffering; or who claim that evangelicals and Roman Catholics are one in Jesus Christ even where the doctrine of justification is not believed."

Although the full list of the signatories was not released, the drafters of the document were David Wells of Gordon Conwell Theological Seminary and Michael Horton of Christian United for Reformation. The chair of ACE is James M. Boice.



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Chapter & Verse



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Proper partnerships

"Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness?" (2 Cor. 6:14).

In the fifth chapter of 2nd Corinthians, Paul challenges the Corinthian church to represent God by being heavily involved in the world. We are to be ambassadors, bearing the message of reconciliation. As ambassadors, we must be communicating with unbelievers, showing them God's love and getting involved in their lives. But then, suddenly in the sixth chapter of 2nd Corinthians, Paul's tone changes completely. Here the call is to separation from the world. "Come out from them and be separate," Paul intones, citing the Old Testament. He specifically warns against "partnership" with unbelievers.

In the light of the previous chapter it is clear that Paul is not requiring complete isolation from the world. But he does seem to be saying that in those intimate and equal relationships in which we are influenced as much as we influence the other, in those relationships which constitute the shape of our lives and the directions of our decisions, we should confine ourselves to other Christians. So Christians should not date non-Christians. Our most formative and intimate friendships should be with other believers. And, most obviously, it should be unthinkable for a Christian to marry an unbeliever.

Whenever a group of pastors get together to discuss their work, there are a few issues which are sure to be raised. One task which is problematic for every pastor of my acquaintance and which gets discussed eventually at every pastor support-group or continuing education event which I've ever attended is the performing of weddings — or more accurately the non-performing of weddings. Are there weddings we should refuse to perform? If so, which ones and why?

High price for faithfulness

The reason that these questions are so difficult is that in most congregations there is a high price to be paid for answering them faithfully. Most of us know how we would like to operate.

We don't want to do weddings for people who are hiring us the way they would hire a caterer, who are trivializing faith and Christian commitment by expecting a minister to bless their marriage when they otherwise have no church involvement, who want a church wedding as a matter of superstition or tradition rather than commitment.

We don't want to marry couples who are already openly living together and who are surprised to discover that there are still people in the world who think that's inappropriate and sinful.

We don't want to bless the union of a Christian with an unbeliever, as if religious commitment is just one of those differences which love should be expected to transcend.

We know how we *want* to act, but most pastors make exceptions to these guidelines all the time, and those who don't are under great pressure to do so. I know very few pastors who consistently refuse to marry Christians to non-Christians, or refuse to marry couples who are living together. Those who are so courageous have all — without exception — paid for that position by losing members, usually the parents of some young person whose wedding they have refused to perform. The pressure to let down these standards is coming not from outside the church, but from within.

Sentimental elevation of family

Why is this? Why do we find the clear teaching of the Scriptures on Christian marriage to be so hard to swallow? One reason, I think, is that we are used to associating the decision to marry with an irresistible emotional experience.

We experience romantic love as something which is outside our control, and to admit that we have any control over the experience is to diminish its intoxicating power. Still less appealing is the idea that such an overwhelming experience might need to be resisted, that falling in love is not its own justification.

There is also a growing sentiment, even among Christians, that the family is sacrosanct, that family relationships are even more holy than those of the church community and that church discipline has no authority in matters of family. So people who would be untroubled by their pastor's criticism of the company for which they work will not tolerate criticism of their children.

But such a sentimental elevation of familial feeling over faithfulness does not equip us for the hard work of representing God to the world. The ministry of involvement and care is only possible if there is purity and clarity at the centre of our lives, if we know who we are and what we stand for. The church should make it easier, not harder, for her pastors to have such clarity and to require it of others.

Laura Smit is a pastor in the Presbyterian Church (USA) who is currently working on a doctorate in philosophical aesthetics at Boston University, Boston, Mass.

New Trans World Radio facility on cutting edge of technology in Europe

Satellite Centre's objective: reaching more Europeans for Christ

CARY, N.C. (TWR) — Amid the refrain of the familiar hymn "How Great Thou Art" which reverberated through a former underground church in downtown Bratislava, Slovak Republic, worldwide missionary broadcaster Trans World Radio (TWR) dedicated its flagship European technical facility in a former Soviet bloc country on Sunday, June 16.

TWR's new Satellite Program Distribution Centre, a centralized site from which gospel programming is beamed via satellite to Trans World Radio's various transmitting sites on the continent for broadcast to all of Europe, officially began operation on July 2. The Bratislava centre features highly advanced satellite and radio programming distribution technology.

"From the standpoint of distributing programs in so many different languages out of one centre in Europe, technical experts tell us that there is no other organization on the continent that is accomplishing what Trans World Radio is through our Satellite Program Distribution Centre," declared Werner E. Kroemer, TWR's regional director for Europe. "It is a day to rejoice in the Lord, for great things he has done."

State of the art quality

The centre started up with the distribution of broadcasts aired from AM and shortwave transmitters in Monte Carlo utilized by TWR. Programs are received at the Bratislava site via satellite and on tapes and are then uplinked to the EUTELSAT satellite, which transmits them to the appropriate broadcasting sites. The broadcast signal transmitted is digital and state-of-the-art quality.

The new centre is expected to achieve major cost savings for Trans World Radio. Whereas staff has formerly been required at each of TWR's European broadcasting sites to play the program tapes at the time of their actual airing, this will now be done by one centralized staff in Bratislava. An additional step

of producing program block tapes can also be eliminated, along with the costs and logistical problems associated with sending large volumes of tapes between various European countries and receiving them back. Co-ordination of frequencies, monitoring of broadcasts, and scheduling for broadcast airing will also be greatly facilitated by automation.

Not just about transmitters

"Trans World Radio's ministry is not just about transmitters," Kroemer explained, "but about reaching people for Christ. We believe the Satellite Program Distribution Centre will enable us to do just that: to reach more people in more languages, and to thereby fulfill the Great Commission of our Lord."

"By the end of 1996, it is anticipated that programs in more than 30 languages will be distributed to more than 10 transmitters for broadcast throughout Europe," he continued. "Trans World Radio receives approximately 30,000 letters per month from listeners to these languages."

Today, TWR-Slovakia has eight full-time workers in the country. Headquartered in Bratislava, it was officially established as an independent organization in 1990. Among those in attendance at the dedication were officials of the Slovak state and representatives from a number of Slovak churches. Also present were members of the local and national press, as well as a team from the nationwide state TV network — which featured the event during its main evening newscast.

The church in which the dedication service was held was reminiscent of the former days. Appearing from the outside as just another doorway along a busy street in the central business district of Bratislava, the entranceway leads to a three-level church sanctuary that was literally and covertly dug out by hand by devoted church members who worshipped in secret in the days before the fall of Communism.

Summer Story

Our little creek

Matthew Bakker

Blood pounded my ears as I rushed by my invisible opponent and hurtled across the cracked cement floor. The ball fit perfectly into my hand. As I dribbled, it almost seemed to mesh with my hand for a split second. Then, wind rushing past my elated face, my leg muscles flexed, catapulting me through the air. My heart soared with freedom. The basketball rim came into focus and all else blurred. At an unspoken command my arm extended and my wrist snapped. The ball seemed to drift with a silent backspin toward the rim. I landed in a crouch and gazed at the plummeting orange sphere as it caressed the net with a gentle swish.

I stood there for a few minutes, eyes closed, breathing deeply, reliving the intensity and emotional fervor of the moment. Slowly the chill left my back and the trembling stopped.

"Nothing like it, huh?" That soft voice said it all. It was Sheri, of course. We'd been friends for as long as I could remember.

I opened my eyes and grinned. I wasn't sure how long she'd been there, but it didn't matter; I didn't have to try to impress her. There was something about Sheri that drew people to her. I think it was that she seemed to understand everything.

"So, you written any more stories lately?"

"Naw, I've been too busy." Normally, I keep at least one story in the air. Writing is one of my passions. Lately though, I couldn't find the time, with basketball practices and everything.

"I just wanted to ask if you wanted to go to a movie with a couple other guys tonight," explained Sheri.

"Sure, I'll be there."

"Great. Maybe I'll stop by your place for a while before the movie."

"See ya 'round." I waved and strode down the narrow sidewalk, basketball riding between my arm and sweaty body. My shoulders were slumped comfortably and my step relaxed; I felt good.

"Hi, Mom," I called, slightly out of breath as I rushed through the door.

"Well, where are you off to so

quickly?" she questioned with a friendly smile. That's one thing I really like about my mom. She treats me like a friend, not some inferior charge for her to merely take care of.

"I gotta do my homework; I'm going to a movie later." She didn't tell me how to live my life, either. Mom grinned and continued her way across the slightly faded red carpet of the living room floor, dragging the ancient vacuum cleaner behind her like a load of bricks.

"Sheri might come over later, too," I informed her quickly.

I flopped weakly in a feeble attempt to force myself off the bed. At last I tumbled to the floor, where it was significantly easier to remain awake.

"What time is it?" I managed to force the words through the sleepy haze that had enveloped me.

"Eight o'clock," suggested Sheri helpfully.

I groaned and closed my eyes, longing for the comfort of bed.

Sheri kicked a shoe at me from where she stood in the doorway and I grudgingly struggled to my feet.

were done, so we had camped there for the night, sleeping under a sheet of plywood which would later become the roof. The fort was practically our home during the summer months. We would go trekking in the woods, catch frogs, pretend we were great explorers, barely surviving in an untamed wilderness — some of the best months of my life.

Sometimes I still sneak down to the creek to go for a run, or to sit and think, but I hadn't been there with Sheri for a couple of years at least. I still wonder why

observing.

Her hair was a little darker than it used to be, her eyes larger, her form more feminine, and she was cleaner. When we still played here, we often were both covered with mud, slime and burrs.

I don't usually think about it, but I know Sheri is beautiful. I still think of her as a tough little kid with mud on her face and a frog in her hand, like she used to be. She hasn't really changed that much, though. It still felt the same, sitting there on the edge of the stream, side by side, watching the stars and talking. I hoped it would never change.

"And then Ryan says to me..." I broke off in mid-sentence. "Sheri what time is it?" We must have been talking for half the night; the dimly lit moon hung like a pale marker of reality far across the night sky from where it had begun that night.

Sheri's dark silhouette gazed back at me boldly and shrugged. She always had been the care-free one. "Maybe one-thirty."

I groaned. "One thirty! Look, I've got to get home. I haven't even done my homework for tomorrow." To my surprise, Sheri didn't even argue.

"I'll walk home with you," was all she said.

When we got to my house, I said goodbye and reached for the door handle.

"Hey," Sheri froze me in my tracks, "lets go there again tomorrow."

"Yea, that'd be great. See you at school."

"Bye."

I stood there, watching my best friend's back fading into the shadows until she was gone. When I went inside I wasn't surprised to see my dad's youthful brown hair sticking out from behind the latest issue of *Maclean's*. He was a real night owl.

"Bud," he told me seriously, "you're going to have to come home earlier from now on. Your mom's been worried sick. I thought you went to a movie." I didn't know what was wrong, but my dad usually doesn't give me a hard time. Mom must have really been worried.

"It's not as if I've been doing anything wrong. I just went to the creek with Sheri. We haven't been there for so long, I guess we just lost track of the time."



She nodded absently, too busy trying to untangle the cord to really pay attention.

I raced down the stairs two at a time, flung my backpack on the floor, kicked off my shoes and lunged onto my bed.

I lay there for a few minutes, catching my breath and just thinking. I do that quiet a bit, though I'm not sure why. Even when I can't really spare the time for it, I usually do anyway. But this time thinking quickly gave way to sleep.

"**H**omework, eh? I guess your mom was wrong. You sure could have fooled me."

My eyes snapped open and I tried to blink away the grogginess. The voice continued, "If you're still planning on going to that movie, you'd better hurry up. I can't wait all evening."

Sheri? What was she doing here? Oh yea, the movie. Shoot.

"When's the movie start?" I mumbled.

Sheri pulled up her sleeve and glanced at her watch. "Five minutes ago."

The silvery water meandered around a few bends in the narrow stream, gurgling happily. Somewhere a frog croaked and crickets sang. The gentle breeze whispered along, rustling the grass and playing with my hair and Sheri's.

I live on the edge of town, so my house is only a mile or so from a small creek. Sheri lives only about a block further into town. When we were younger, this had been *our* creek, but we didn't come here often any more. By the edge of the trees the old plywood fort that we had built years ago still stood, sagging now. We had built it during the summer when we were 12. It had started raining before we

we stopped coming. Maybe we just grew too old. I wish we hadn't.

"Remember when we used to come here all the time, sneaking out when we weren't supposed to? It's been a while." Sheri broke through my thoughts easily with her quiet voice. She always knew what I was thinking.

"I'm glad we missed the movie. We should come here more often." I really liked it.

"I still do once in awhile. Come here, I mean. All I do is sit and think."

"I do too." I grinned at her. "We sound like a couple of old people. 'Back when I was a kid....'"

Sheri chuckled and stretched out on the grass, eyes wide to the heavens. We used to do that a lot too: lie there in complete silence, the rhythmic sound of the other's breathing protecting against the looming night. I didn't join her this time, but rather just sat beside her,

"Listen, I mean it this time. No more late nights."

"All right, just relax. I'll be home on time."

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Locker doors slammed and backpacks dropped to the floor as the bell rang for the end of the school day. The normal locker chatter rose to dull roar and it became too noisy even to think. I threw my books into my locker without bothering to check for homework and grabbed my gym clothes. I quickly shut and locked my door and I jogged to the gym for my basketball practice.

I missed my first three warm up shots but didn't even notice. There was something else on my mind.

"Get it together, boy. You don't miss those!" I waved off the coach and tried to concentrate. Dad was only nervous, but what if he'd gotten mad at me...?

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"What's wrong, Mom?" I asked anxiously, "Tell me. Come on!"

"What'd Dad tell you last night, honey?"

"He said you were worried because I was out so late, why?"

"Nothing else?" Why were there tears in her eyes?

"No, Mom. What's the matter? Look, I'll be home early if you want. I won't even go out tonight."

"Hon, last night when Dad came home, he told me he had had sharp pains in his chest a couple times through the day. He was worried about it, so he went and got it checked out. He was just on the phone. His heart isn't as good as it used to be.... The doctor says no more basketball or other sports, but he wants to play. You know — big game tonight...." She started to cry.

"Ah, Mom, don't worry. We'll get him to stay home. I'll think of something else to do with him."

I couldn't believe it. Dad? My Dad? He'd always been in great shape. He couldn't have heart trouble. No more basketball? He loved it. There were tears in my eyes too.

My head shot up when I heard Dad coming up the driveway. He was walking. At least he can

still do that, I thought bitterly.

When he walked in the door and smiled at me, I couldn't help letting my eyes fill. He stopped smiling. "Mom told you, huh? Well don't worry, it's nothing big. It hardly hurt at all today." But I knew he was lying. The pain was in his eyes.

"That's good." I lied too.

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Mom made ham for supper and I was glad she did. She knew that Dad never has meat right before a big game.

"I think I'll just have a couple pieces of toast. I don't want to eat too heavily before my



game," Dad murmured softly, trying to sound calm. Mom started crying; Dad pretended not to see.

"Hey, Dad, I thought maybe you could stay home tonight and play chess with me. We haven't done that for a while."

"Sorry, Son, but it'll have to wait. You know how long I've been looking forward to this game. Lots of guys I know are playing tonight."

"Shoot, you know I like chess...." I trailed off lamely. Suddenly I was mad. So mad I started to cry. "You know you can't play now. You'll never play again! Why can't you just face it!" I swore. That's something I never do, swearing I mean. And I never yell at my dad, but I'd just done both.

Dad's neck was tight, muscles bulging dangerously, blood flowing thickly. "You don't talk to your father that way, young man. I'm old enough to know

what I can take. Just keep your nose out of my business." His words were soft but screaming with tightly checked rage. I was on thin ice, but I held my ground, shoulders straight, head high. He was waiting for an apology. It'd be a long wait. He gave me another 10 seconds and then he told me to get out.

I don't think I've ever been that mad in my life. I did just what he said; I got out, and I didn't mean to come back either. Just to show him that, I grabbed a jacket on my way out and started running. I didn't think about it, but I already knew where I was going.

Dad, eyes blazing, stood still for a minute, then cursed and stepped out the door, simmering with anger.

Mom began to weep silently, shudders racking her body, makeup streaking down her anguished face.

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I was still sitting hunched over by the stream when Sheri came. I didn't even look up to greet her. She started a cheerful hello, but stopped before it had begun. For some reason her presence brought up the pain again. I had just stopped crying but started again, nevertheless. Sheri, looking troubled, sat down beside me and pulled my head to her shoulder. I felt like a baby, but I couldn't stop crying. Finally I gave in completely and she held me in a tight embrace until I could control myself again. It felt so good that I just lay there for a while until I was done crying. I let her stroke my hair gently. At last I sat up and looked her in the eye. "Thanks," I murmured, and began to tell her the whole story, right from the beginning, without crying this time.

The voice whispered out of the darkness unexpectedly, startling Sheri and me where we were still sitting by the stream.

"Sheri, come here."

Sheri looked at me sharply, shrugged, and got up. She walked quickly towards the voice.

A little while later, my mom separated herself from the shadows and approached me.

"Honey, it's me." She practically mouthed the words. Her voice was thick with emotion,

but she seemed somewhat hardened, as if that were her way of dealing with the pain. "Your father went to play basketball. He was really mad at you, but you don't know how sorry he is now."

"Dad? Sorry? I'll believe it when I see it."

"Baby, Dad's in the hospital, he wants to see you."

"In the hospital?" I was completely lost, not wanting to hear what was being said.

Mom's voice was like granite. "He had a heart attack." Then she repeated firmly, "And he wants to see you."

My eyes began to dart around wildly. Now she had to be lying. There was no way my dad could have had a real heart attack. Heart problems maybe, but a heart attack? Never. *Never!*

A panic swept through me and I sprang up from the ground. I started running. Mom's hard voice registered vaguely in my mind, but I ignored it. My legs were pumping and arms swinging. My breath came only in gasps, but I wouldn't stop. Then, strangely, I thought of Sheri. I wondered where she was. I pushed the thought back and concentrated on the big maple I knew was still far ahead of me.

Suddenly I was down in a tangled leap of arms and legs. A sharp pain stabbed up my lower leg and I went faint. My left foot puffed up visibly even in the nearly total darkness. I had sprained my ankle. I hobbled over to the creek and plunged my foot into the icy waters, then tried to untie my shoe and give the foot room to swell. At least it took my mind off of Dad.

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I pushed the hospital door aside and walked into Dad's little room.

"Hey, Bud. Thanks for coming. Look, I know I was wrong today. If I weren't so stubborn...."

"No problem. If I hadn't...." I didn't know what to say. "Sorry."

Dad's eyes turned on me. He looked different somehow — tired. "What's up with the crutches? Ah, never mind. You should go do your homework. Besides, there'll probably be all kinds of doctors in here in a couple minutes." He was still uncomfortable.

"Sure, Dad, see 'ya 'round." Neither of us wanted a big emotional scene.

He smiled and shut his eyes.

My eyes were dry as I gazed sadly at the still figure on the bed beside me. I'd already shed all my tears today. I was probably handling it better than Mom.

I sighed heavily and stood up. I walked out of the room and strode down the hallway. Out of the corner of my eye I caught a glance of the doctors and psychiatrists that had plagued me the few hours of this night. I'd had enough of their long-winded speeches and easy hindsight. Too much stress, they said. Played too hard. Got too upset. Easy to talk now. He wasn't going to make it.

The exit door slammed behind me as I left the hospital. I could hear it already. "I'm sorry to inform you that your father...." There would be no emotion in the voice of course; they wouldn't understand.

Sheri was waiting for me just outside the door. She didn't say anything, just looked into my eyes and walked up to me. She held me tightly for a minute and then we walked down the sidewalk for a ways, silently.

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After school the next day, I went on crutches back to the stream. I followed my own trail until the fall, found the guilty rock, and dug it up. Then I turned around and went home.

I haven't been back to the creek in the two weeks since then, and I'm not sure if I will ever go there again. If I did go I know I'd hear Mom's stony voice echoing dully in the stillness: *Dad had a heart attack....*

I still see Sheri walking there once in a while, probably to think. That's exactly why I don't go. I'd have to think, and that's the one thing I don't want to do. But sometimes I do anyway. I think of the small plywood fort that used to mean so much. I think of the handsome, brown-haired man I used to play basketball with.

Sometimes I think about it anyway. And I cry again.

At least I still have Sheri.

Matthew Bakker is a 14-year-old student who wrote this story while in Grade 8 at Calvin Chr. School in Winnipeg.

Feature

Confessions of a professional temple janitor

Why body fat deserves your attention

John Byl

Recently I had my body composition measured. Twenty-two per cent of my weight is made up of fat. That is a few percentages higher than it should be. As one who teaches physical activity and fitness, that percentage concerned me and I set out to assess and modify my lifestyle.

But why should I be concerned with a little extra fat?

First, this extra fat negatively affects my lifestyle. Too much fat in my system places extra stress on my cardiovascular system and on my skeletal system (especially my knees and back); my arteries are more likely to get clogged; and I am more susceptible to high blood pressure and diabetes. I need to carry an extra four kilograms of weight around everywhere I go.

A second reason for my concern is that I eat more than my share. Meanwhile, 400 million people in the world will be so malnourished that they will suffer stunted growth, mental retardation or death.

Fit for the 'garden'

The third reason for concern is the beauty of God's creation. After God made Adam and Eve he looked at them and said they were "very good" (Gen.1:31). Scripture also begins and ends in a city full of gardens. As I picture these gardens, I have a difficult time imagining people walking in these gardens who are over- or under-weight, or are huffing and puffing because their heart is terribly out-of-shape.

When I think of God's concern for our health (Eph. 5:28; III John 2) and the biblical comparisons of us as temples of God (1 Cor. 3:17, 6:19), I'm reminded of the slogan that

"God doesn't make junk." I feel I honor his name when, out of fear and love for the Lord (Prov.31:30; 1 Cor. 13:3) I show care for what he has made. Having a well-toned body



reflects well on its Creator and is part of "presenting your bodies a living and holy sacrifice" (Rom.12:1).

How did I get extra fat? Very simply, I was taking in more calories than I was expending.

I've gained a half-a-kilogram a year, and that's not much. But I've done that for the last 10 years, and five kilograms is more than I should be carrying around. I know that people's metabolic rate slows down after age 30 and so I need to eat a little less and exercise a little more as I get older.

The trouble is, the older I become, the more sluggish I become. When I was younger I thought nothing of a 10-km bike ride to work. The bike ride was free, was a time of meditation, didn't use up non-renewable resources, and I enjoyed the physical challenge. Now I need to force myself to get out my bike or walk to a hardware store less than a kilometre away. I need to return to integrating more earth-friendly activity into my regular lifestyle.

I gained weight slowly and I'll patiently try to lose it — though more quickly than 10 years. My target is one kilogram a month for five months, and then I'll reassess the situation.

How do I achieve that?

I need to make a positive and responsible commitment to a sensible, nutritional lifestyle. It is not a short-term diet but a readjustment of a lifestyle. I find it helpful to keep a weekly record of my progress — weight, activity level, moods.... I try to enjoy success and work to correct failures. I've set my goals, cut them in half (one could also double the time it takes to get there), and I'm going to go for it.

Food is not the enemy

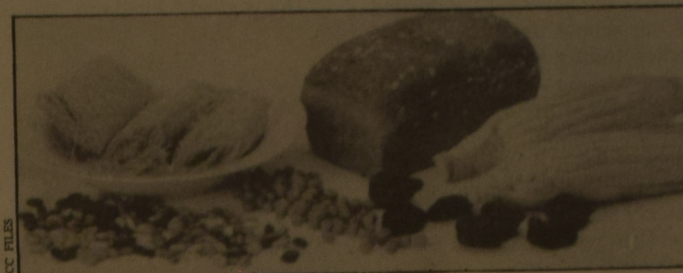
In this process I'll need to keep in mind six specific strategies generally found useful.

1. People should eat three balanced meals a day, including a reasonable breakfast, a small supper and infrequent snacks — two fewer cookies a day equals four kilograms a year. There are some foods we should go easy on: sugar and sweets such as candy, honey, jam, syrups, pastries, cookies, cakes, non-sugar-free pop, fried foods, sauces and gravies. It would also be helpful to avoid foods high in saturated fats, and minimize salt intake. Instead, we should eat more fish, fruits, vegetables, breads and low-fat milk.

We should not see food as the enemy. God provides a rich amount and variety of food, from potatoes to kiwis to ginger root (Matt.6:11, 25-34; 14:13-

22; Psalm 104:14-15; Deut. 8:15-16; 1 Kings 17:4). With thanksgiving we ought to appreciate these God-given gifts without allowing ourselves to turn to gluttony (Prov.23:21), or even over-eating.

2. We ought to achieve a normal body weight and try to avoid fluctuating from that



God provides a rich amount and variety of food.

weight. Each day, our energy taken in should approximate the energy we expend.

3. We need to exercise moderately (1 Tim. 4:8). We need to build more activity into our regular lifestyle and also enjoy the opportunity to compete in sports or fitness activities. I play squash three or four times a week and experience a tremendous freedom

*Done in the Lord,
playing sport and
working out can be a
taste of heaven, and
physical attractiveness
can enhance a loving
marriage relationship.*

in playing. I find squash playing is also an opportunity to refine my physical skills, just as music lessons and practice refine my musical abilities.

No 'good life' without honoring God

I know that Americans will spend \$5 billion this year on health clubs. I know that almost \$1 billion is spent annually on golf and also on exercise bikes, but it may be worth it. People spend more on their cars than they do on their bodies.

All it takes is half-an-hour a day, three times a week in an activity you enjoy, and you are on your way. If you cannot fit in a half hour, fit in three 10-minute

brisk walks. If you miss a workout, then park the car at the end of the parking lot, or use the stairs instead of elevators. Working out with a friend helps keep both people on track. "Just do it!"

Recently I saw two different health clubs advertise with these slogans: "The Good Life," and

"Total Force of Attraction." The grinding of aerobic dances, clanging of weights or the whirling of rowing machines without a God-honoring spirit will never give us the good life, and attraction based purely on the physical will lead to an impoverished intimacy.

Done in the Lord, playing sport and working out can be a taste of heaven, and physical attractiveness can enhance a loving marriage relationship. God has given all of us things to enjoy (1 Tim.6:17) and Christ came that we might "have life and have it abundantly" (John 10:10). May we be like Moses who was 120 years old when he died, "yet his eyes were not weak nor his strength gone" (Deut. 34:7). May we all die young as late as possible.

Ways to clean out the 'temple'

One of the critiques of getting involved in fitness activities is that it takes time away from family, church and community responsibilities. But I've enjoyed shooting hoops, smashing badminton birds and working out in front of an exercise video with my children. Others continue a workout on exercise bikes or treadmills while reading or watching the news or something else they would normally do. Sometimes exercise can get us out of our church community where we can befriend unbelievers and, as we have opportunity, point them to the Lord.

4. We should try to get seven
Continued on page 13...

The target percentage for body fat should be 20 to 25 per cent for females and 14-19 per cent for males. If you do not have access to underwater weighing, skinfold calliper calculations or electrical impedance technology, try the following: stand naked in front of a mirror; if you don't think you have too much fat you are probably all right. If you are not sure then jog on the spot; if your body seems to react after you jump you probably have too much fat. If, when you stop jogging your body continues to do so, you are probably much too fat. Do try and get a professional analysis done if you can.

One stone, two birds

Here's how grandparents can help their grandchildren two ways with one activity

John Tissot
When our daughter and her husband told us they would like to take a long weekend vacation without their kids, they asked if they could leave Scott and Kristin with us. We said, "No problem."
One of those baby-sitting days my wife had errands to do, so I took the two grandchildren to a neighboring park for the morning. The park had monkey bars, swings, slides and sliding poles. Scott, eight, could pretty much take care of himself. Kristin, six, couldn't reach the bars. She had seen other children do acrobatics on the bars and she wanted to do the same. But I had to lift her. When her arms tired, she dropped to the ground and I had to lift her repeatedly.
Later I read a report telling that the Amateur Athletic Union tested millions of children in 1989 and found that 68 per cent could not pass their minimum

standards. North American children are out of shape.
The day after I took my grandchildren to the park, I discovered that I, too, was out of shape. Lifting Kristin to the bars gave me terrible back pain and I had to make an appointment with my doctor.
The purpose of this article is not merely to warn others that we're all out of shape. I'm talking about killing two birds with one stone. I'm talking about a way that we grandparents can help our children in two ways with one activity.
An important role for grandparents
According to teachers and reports, children often don't get the attention and encouragement they need to do well in school and in later life. Teachers tell us that children need kind words the way an apricot tree needs water to blossom. Often both

parents have to work, and there is less time for the children. Single parents may come home from work too tired to ask little Freddie what he learned in school.
Behold, then the two problems: Our children need more exercise, and they need more attention from adults (whom educators call "significant others").
Here's where Grandma and Grandpa can make a difference. As "significant others" we can help our grandchildren get more exercise by doing it with them, and at the same time give them the attention they need.
Two birds with one stone — we can nurture their bodies and their spirits. We often have the time that the children's parents don't. It's up to us to take the lead. At the same time we do wonderful things for our spirits and our bodies, too.
Whether we see our grandchildren once a month or twice a year, let's determine to make a difference.
The following suggestions are not meant to be a complete list, but to get us thinking about the problem.



As "significant others" grandparents can help grandchildren get more exercise by doing it with them, and at the same time give them the attention they need.

1. Do you have a dog? Do your grandchildren have a dog? Take the children and the dog for a long walk. Everyone gets to stretch his or her legs, and you get to talk with your grandkids about whatever interests them.
Maybe you can persuade one of the children's parents to help you hold the rope for the kids. And let them hold the rope for you. There are all sorts of tricky steps to do. Think back to your childhood. Jumping rope is good for us. Even boxers do it. Just don't overdo it.
2. My grandkids love to "play tennis." They have no co-ordination, and I chased tennis balls down the street and into the neighbor's yards. I got all the exercise! When I saw a badminton set for sale at a garage sale, I bought it. The kids still had little control, but chasing badminton birdies is much easier than chasing tennis balls all over the neighborhood.
6. Take your grandchildren to an easy hiking area and explore nature as you puff up the hills. They will probably run circles around you.
3. Get a frisbee. Children love to throw and catch them. Pack one when you go with the kids to the beach, to the park, on picnics or anywhere. If your aim is poor, the kids will gladly run and fetch the frisbee. Their aim will likely be worse than yours, and you'll also run and fetch and stoop. Be careful about stooping. At one outing I fetched and stooped too much, and two days later I found myself back at the doctor's office.
7. Take your grandkids — or the whole family — to a local pool. Promote exercise and togetherness. Remember that the children's parents probably need exercise, too.
4. Do your grandkids have bicycles? Set up an obstacle course on the lawn or on the driveway. Time them to get their best records, but don't make the children compete against one another. Have them compete against themselves instead. You'll get your exercise setting up the course.
8. If you watch TV with them at the end of the day, do exercises — sit ups, push-ups, etc. — during the commercials. See how much you can get in during each commercial.
5. Get a jump rope. Think what you can do with that.
9. Kite flying can be athletic, and it certainly promotes togetherness. Sometimes family co-operation is necessary just to keep a kite in the air.
6. Buy a balsa glider for each child. Even cheap ones can give hours' worth of exercise. The more expensive ones should last until everyone is tired and happy.
10. So, grandparents, let's get to it. One stone, two birds, and children will benefit.

Confessions of a professional temple janitor

...continued from page 12
to eight hours sleep a night. Jesus knew the importance of sleep (Matt.26:43-44, 8:23-27). From a diet perspective, the longer I sleep the less time I have to eat. But also I find I nibble more when I'm stressed. It is helpful to consider (maybe even write down the causes) what stimulates our eating. Often it is boredom, frustration, escape from problems, excitement... Even eating more restfully makes one feel satisfied with less food. Having adequate sleep and resting in God, I know, helps people to "renew their strength" and "soar on wings like eagles." Then they "will run and not grow weary, they will walk and not faint" (Is.40:31).
5. It is helpful to refrain from drugs such as nicotine and caffeine. Both excite our body, putting it into a fright and flight mode, with negative health consequences.
6. It is helpful to drink alcohol moderately or to abstain

altogether. Paul reminds Timothy that a little wine is good for the stomach, but it is high in calories, so one should consume it with caution.
Thanks and lifestyle adjustments
What do I need to do to lose some fat? To be positively thankful for the health and food God provides. To make some small lifestyle adjustments so that I consume slightly fewer calories and exercise a little more so that I gradually lose the fat I have gradually gained. I need to be thoughtful about the impact of my lifestyle on the earth, the poor, my family and friends. I need to sleep well, rest in God, enjoy his gifts and be empowered by the Holy Spirit, whose temple we are called to clean.



John Byl teaches physical education at Redeemer College, Ancaster, Ont.

John Tissot is a freelance writer who lives in Carpinteria, Calif.

Opinion

A love-hate relationship with the church

Dear Mary,

In personal conversation you once said, "You seem to have a love-hate relationship with the church." We talked about it a bit (I readily agreed), but those words are still sliding around in my conscience, triggering both good and bad memories. Those moments reach back far into my childhood. Just three examples.

Hate:

In the 1944-45 Dutch church split, my parents chose the side of the *Vrijgemaakten* (many of whom later assembled in the

crying (men and women both), the gratitude to God for this deliverance from oppression, which went beyond a now safe house and a free street to take on the flavor of eternity.

Love:

The great preachers I heard who portrayed for me the reality of God's Kingdom, and the comfort of my being part of that Kingdom.

So what about this love-hate relationship? Undoubtedly part of it is a matter of character. With respect to "hate," I still get worked up about things, even

At times I have "hated" to the point of not attending church for a while or I sat in the pew while fires burned inside me. Yet I've always come back, beckoned by love, the love of Christ and the love of God's people.

Canadian Reformed Churches over here). I was 10 then, but I still remember the atmosphere of conversation between my father and relatives and friends, and of writings in the church press in post-war Holland. Strong words; harsh judgments; friends last year; enemies now; relatives no longer visiting one another. I've come to recognize that those years taught me the "hate" of my dilemma: the same unbending, unyielding, persistent, doctrinal-purity attitudes I have often displayed, coupled with a deep suspicion about church leaders of all kinds.

Love:

I shall never forget the first after-war church service I attended. If my memory serves me, it took place on a Wednesday evening (!), say April 19 or 20, 1944 (in Groningen). I remember the singing, the

though I am more careful about picking my spots and less in need of "winning." (I've mellowed, so some of my friends say.) I have known myself to push for "righteousness" in a way that ran roughshod over people.

However, I hope that there's more to it than that. I hope that somehow there's a righteous side to it, a *properly being indignant* when the church falters, fails, waffles, is concerned too much with its own institutionality, when leaders lord it over followers, when followers invest holiness in leaders. I've seen a lot of all that and I get angry. (I'm sure that some readers will want to point out how I have faltered, failed, etc.).

At times I have "hated" to the point of not attending church for a while or I sat in the pew while fires burned inside me. Yet I've always come back, beckoned by

love, the love of Christ and the love of God's people. I cherish the golden moments of church life: worship highlights, inspired preaching, believers' love freely given and gratefully received, Spirit-filled living in word and deed, brilliant Christian minds speaking prophetically, less educated Christians being the light of Christ in what they do and say (or don't do and say). As I think of all that, I'm overwhelmed by those memories.

So I must repent of my "love-hate" as human stuff, as life according to the flesh, and replace it with holy living. And the more positive side of that "love-hate" relationship I must learn to harness in self-control. I wish I had always known the difference between the two. Then again, for learning the difference, don't I have church and friends to help me?

*Regards,
Adrian*

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Dear Adrian,

I was touched by the honesty in your letter. It made me think, too, about my own "love-hate" relationship with the church, although I probably wouldn't have applied that expression to myself before. It fits though, and I suspect it fits most people who relate in any significant way to the church. After all, the people and institutions we hold most dear have the greatest power to hurt and anger us.

My earliest memories of church are connected with family. My father was a minister in the days when the minister's family lived in a huge house

next to the church. This arrangement gave minister's wives many headaches but gave the children all sorts of interesting nooks and crannies to play in. On the south side of Chicago that was no small advantage. So the church building, at least its exterior, was part of my living space growing up. The people of the church entered the rhythm of our lives with their comings and goings to services and meetings, often dropping in for a cup of coffee or a chat.

There was never any question of going or not going to church. Nor do I remember times of seriously not wanting to go, though I may be blocking something there. Everybody I knew went to church twice on Sunday. It was comfortable, deeply serious, sometimes deeply moving, sometimes boring, but always familiar. There was a large stained glass window in the church depicting the ark of the covenant with the wings of the angels of mercy covering the tablets of law inside. I remember looking at it with childish awe, and I sometimes wonder how much that symbol has unconsciously influenced my choice of counselling as a profession.

Anyway, those are childhood memories, perhaps a bit romanticized, but nevertheless real.

Growing up a woman I had no first-hand knowledge of or input into the workings of the institution. That was always filtered through men. And for a long time I was content with that. We don't need to recall that whole struggle. I know you are firmly and openly on the side of full equality of men and women in service and authority. But some of the deepest pain I have ever experienced was the betrayal I have felt at the combination of institutional slowness to see the seriousness of the issue of abuse of women and children in our church along with the denial of

women to office and the connection between those issues.

Love for the church? Yes. Hate? That's too strong a word for me, even though I used it to you. But white-hot anger, yes.

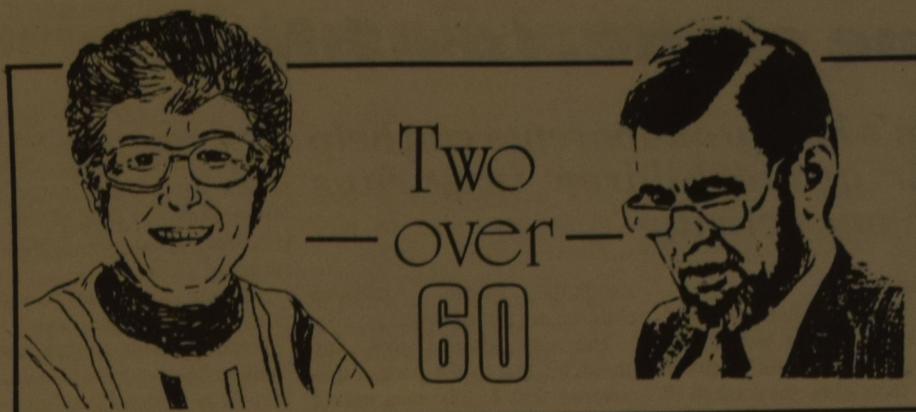
But we're talking here as though the Christian Reformed Church is the only church.

One of the serendipity effects of my anger was to drive me to other communions for comfort and nurture, specifically to Roman Catholic spiritual direction. I found comfort and nurture (have you ever experienced daily eucharist?) but I also found that that church and every other one I know is struggling with exactly the same issues: hide-bound traditionalism, people listening to the Spirit and getting different answers, power struggles between the entrenched and the powerless, some way-out theology which seems quite unconnected to Scripture. We may be at different points in the process, and the CRC is not even the worst, but every denomination is struggling. That helps me put things in perspective. It also sometimes makes me wonder how God manages to put up with any of us!

You and Johanna and Bob and I, along with hundreds of others met recently at the memorial service for the daughter of dear friends. A tragic, untimely death. But an event like that drives us to church. Where else can we go? The communion we felt there, the words we heard both of agony and eternal life — where else can we experience that? Then our bickering becomes a "noisy gong and clanging cymbal," and God forces us to keep still and listen.

Hate and anger then give way to love.

*In him,
Mary*



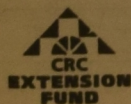
Mary VanderVennen

Adrian Peetoom

Rates to September 30, 1996

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|------------|--------------|
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Classifieds

| Classified Rates | Births | Anniversaries | Obituaries | Obituaries |
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| <p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.,</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p> | <p>It's a boy!</p> <p>TJOELKER: George and Jennifer (nee Vink) thank God in announcing the arrival of their firstborn son</p> <p>AARON MICHAEL at 4:17 p.m., on June 29, 1996, weighing six pounds, two ounces. Proud first-time grandparents are Mike and Faye Tjoelker of Guelph, Ont., and George and Evelyn Vink of Norwood, Ont. Aaron is the second great-grandchild for Peter and Alice Matter of Guelph, the 22nd for Gertrude Tjoelker of Brampton, Ont., and the sixth for Trudy Van Manen of Brampton (deceased July 8, 1996). Excited aunts and uncles are Uncle Paul, Aunt Sylvia, and Uncle Conrad, all of Guelph, Ont., Aunt Heather of Oshawa, Ont., and Uncle Chris of Norwood, Ont. "Arise, shine for Thy light is come, and the glory of the Lord is upon thee" (Is.60:1).</p> | <p>1956 August 16 1996 It is with joy and thanksgiving that we celebrate the 40th wedding anniversary of our parents and our Opa and Oma</p> <p>PETER and ANN BOSKER (nee WIELINGA) May God continue to bless you and keep you in His care. Congratulations and love from all of us. Gord & Deb Bosker Bradley, Todd, Alex, Mitchell Joyce & Charley deJager Ryan, Joshua, Michael, Kimberly Marlene & Ken Eerkes Robyn Sharon & Ed Versluys Kristen, James Home address: 821-8th Street N., Lethbridge, AB T1H 1Z2</p> | <p>Sneek Wellandport Jan. 28, 1907 - June 30, 1996 "Now we know that if the earthly tent is destroyed, we have a building from God, an eternal house in heaven..." (2 Cor. 1:1). On June 30, 1996, in his 90th year, after a brief illness</p> <p>GEORGE (SJOERD) BAARDA left his earthly tent to go to his eternal home. He, with his beloved wife, Barbara, recently celebrated 60 years of marriage, and was blessed with 12 children, 41 grandchildren and 13 great-grandchildren. Sadly missed by his beloved wife Barbara (nee Visser). Loving father and father-in-law of: Chester & Agnes Baarda George & Katie Baarda Ann Baarda Cor & Ann Baarda Eb & Dick Bokma Frank & Nelly Baarda Dorothy & Ralph Janssens Tina & Dave Vanderwier Gerty Baarda Ron & Wendy Baarda Dan & Valerie Baarda Dick & Sabie Baarda Funeral service was held at Smithville Chr. Ref. Church, on July 3, 1996. Rev. John DeJong officiating. Correspondence address: Mrs. G. Baarda, R.R. #3, Wellandport, ON L0R 1J0</p> | <p>The Lord took unto Himself WILHELMINA HORENSMA (DEBOER) on Monday, July 15, 1996. Beloved wife of Berend Horensma. Loving mother of: Barry & Clara Horensma — Woodstock Jenny & Brent Westenik — Richmond Hill Liz & Robert Kraan — Stayner Dear grandmother of 12 grandchildren. Sadly missed by brothers Klaas, Gerrit and Hendrik DeBoer and sisters Sita Van Asselt, Jenny Quartel, Gerry Stigter and Ann Hoogendoorn. Predeceased by brothers Arend and Arie and sisters Tineke and Katerina. A memorial service was held at the Chr. Ref. Church, Collingwood, Ont., on Wednesday, July 17, 1996.</p> |
| | <p>Marriages</p> <p>HOLWERDA/VAN GINKEL: "For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps.100:5). We, the children, would like to announce the forthcoming marriage of our parents</p> <p>LENA (LENIE) HOLWERDA LUYT and CORNELIS GERARD (COR) VAN GINKEL</p> <p>The wedding ceremony will take place, D.V., on Saturday, Aug. 17, 1996, at 2 p.m., in the First Chr. Ref. Church, 17 Tweedsmuir Ave. E., Chatham, Ont. We invite you to share this happy occasion and welcome you to join us after the service for refreshments in the Fellowship Hall.</p> <p>Joyce Holwerda & George Webb Jeanne teSligte Eleanor Holwerda & Douglas Allison Donna Lee Holwerda & Mitchell Fagan seven grandchildren and one great-grandchild. Ed & Aileen Van Ginkel Henry & Nancy Kloepper Marian & Jerry Steggerda Annette & Vince Oppedisano Robert Van Ginkel Eric & Angela Van Ginkel 16 grandchildren. Address: 33 Charlton Blvd., North York, ON M2M 1C1</p> | <p>1946 July 17 1996 With joy and thanksgiving we celebrate the 50th wedding anniversary of our parents and grandparents</p> <p>WILLEM and HENNIE LANGENDYK (nee GJSBERTSE) We hope and pray that God will continue to be with them and bless them. Congratulations and love from: Janny & Rudy Eikelboom — Waterloo, Ont. Chris, Heather Mary Langendyk — New Westminster, B.C. Bert & Anne Langendyk — Clandeboye, Man. Greg, Jeremy, Patricia, Crystal Betsy & Bill Kennedy — Halifax, N.S. Mark, Katie, Laura Helen & Hans Zwaan — Surrey, B.C. Adam, David, Sarah Dick Langendyk — Rexdale, Ont. Address: 840 Danbury, Kingston, ON K7M 6E4</p> | <p>Emmen Ottawa 1914 1996</p> <p>ANNA MARIA DOROTHEA DE VRIES (nee DENEKAMP) Four-year resident of West End Villa, Ottawa, Ont. She passed away suddenly on July 3, 1996, after suffering for many years from Alzheimer's disease. She is now home at last, safe in the arms of Jesus. Beloved wife of Bertus de Vries — Ottawa, Ont. Loving mother of: Luke & Theresa de Vries — Ottawa, Ont. Hennie & Ed Vander Veer — Ottawa, Ont. Trynie de Vries — Toronto, Ont. Harry & Erna de Vries — Ancaster, Ont. Albert de Vries — Jasper, Alta. Gary & Anita de Vries — Langley, B.C. Dear grandmother of 16 grandchildren and great-grandmother of six. The funeral service took place at Calvin Chr. Ref. Church, on Saturday, July 6, 1996, with Rev. Ken Gehrels officiating. Correspondence address: A.H. de Vries, 27 Meadowlands Dr. West, Nepean, ON K2G 2R3</p> | <p>On Tuesday, July 16, 1996, our loving Mother, Grandmother and Great-Grandmother</p> <p>JANTJE SEIKELINA NUSSELDER (nee DOORNBOSCH) of Shalom Manor in Grimsby, Ont., was welcomed home by her heavenly Father in her 100th year, and after many years of waiting. She was predeceased by her loving husband Johannes on April 14, 1963.</p> <p>Trienke & Harry Dykstra — St. Thomas, Ont. John & Edith Nusselder — Grimsby, Ont. Jane & Robert Dykstra-Moore — Australia Michael, Rebecca Ray & Anita Dykstra — Gorrie, Ont. Jared, Joel, Nathan, Anika Randy Dykstra — Glanworth, Ont. Janice & Dan Kraai — Belleville, Ont. Robert Nusselder — Hamilton, Ont. Marianne & Jeff Gough — Hamilton, Ont. Jessie, Shyrell</p> <p>The funeral service was held on Friday, July 19, 1996, in the First Chr. Ref. Church on Elm Street in St. Thomas, Ont., the Rev. Peter DeBruyne officiating. Interment in Elmdale Memorial Park Cemetery, St. Thomas, Ont.</p> |
| <p>Thank You</p> <p>MOL: A sincere thank you to all who remembered us with best wishes, calls and prayers on our 50th wedding anniversary. A special thank you to our children, grandchildren and relatives. The Lord has blessed us. Mr. and Mrs. Marinus and Rena Mol.</p> | <p>Send your questions to Peter and Marja. Confidentiality is assured.</p> | <p>With gratitude and joy to the Lord we celebrated with our parents</p> <p>WILLEM SCHINKEL and ANNA MARIA SCHINKEL-JONKERS their 66th wedding anniversary on July 24, 1996. You have enriched our lives with your love and generosity. Always in our hearts, your children, grandchildren, and great-grandchildren.</p> | <p>For Rent</p> <p>For Rent: Smithville, Ont., a new 3-bedroom raised ranch with garage. Close to Chr. Ref. Church and schools. Call (905) 774-3721 (evenings)</p> <p>For Rent: New apartment in country setting. One bedroom. Within 1/2 hour of Toronto, 5 min. to CRC church. \$600 per month + utilities. Laundry and appliances. Available immediately. Call (905) 939-7363</p> | |

Classifieds

| Obituaries | Obituaries | Job Opportunities | Events |
|--|---|---|--|
| <p>The Lord called unto Himself His child</p> <p>JACOB 'tMANNETJE</p> <p>on July 10, 1996, in his 59th year. Beloved husband of Cornelia (Leutscher) 'tMannetje. Father of: Jack & Bonnie Henry Collin Loving grandfather of Becky and Krista Son of Jacob (deceased) and Jeanette 'tMannetje, the Neth. Brother of: Teun & Ada — Binbrook Adrie & Teun — the Neth. Henk & Briggit — the Neth. Riet & Riemer — the Neth. Netty & Hans — the Neth. Brother-in-law of: Riet & Gert — Brantford Winy — Hamilton Fem & Paul — the Neth. Berta & Ploon — the Neth. Henny & Johan — the Neth. Gea & Rob — the Neth. Sadly missed also by his nephews and nieces and their families, both in Canada and the Netherlands. <i>My flesh and my heart may fail, but God is the strength of the heart and my portion forever (Ps.73:23-26).</i> Correspondence address: Cornelia 'tMannetje, 27 Highway 53 East, Ancaster, ON L9G 2J9</p> | <p>Suawoude, Fr. Chatham, Ont. Jan. 19, 1903 - July 6, 1996</p> <p>On July 6, 1996, the Lord took home, in the full assurance of her salvation in Jesus Christ her Lord, our dear mother, grandmother and great-grandmother</p> <p>RINSKJE (RITA) WIERSMA (nee VANDERBIJ)</p> <p>Predeceased by her husband Riemer (Ray) Wiersma in July 1991. Lovingly remembered as a wonderful mother and Beppe by her children, grandchildren and great-grandchildren.</p> <p>Joe & Hilda Wiersma — Chatham, Ont.</p> <p>Deet & Harry Neutel — Baltimore, Ont.</p> <p>Jake & Clara Wiersma — Chatham, Ont.</p> <p>Jim & Patricia Wiersma — Trenton, Ont.</p> <p>Marg Wiersma — London, Ont.</p> <p>Also surviving are 17 grandchildren and 29 great-grandchildren. Funeral services were conducted in First Chr. Ref. Church, Chatham, Ont., by Rev. J. Koole. Correspondence address: Joe Wiersma, 124 Tissiman Ave., Chatham, ON N7M 4G7</p> | <p>HELP WANTED</p> <p>We are looking for a live-in caregiver for our 91-year-old mother. She lives in a rural area near Alliston, Ont., in her 2-bedroom mobile home. We (two of her children) live less than 1 km away and presently provide her with a great deal of support. Because our family, business, and farm responsibilities require a great deal of time, we need assistance to allow our mother to remain as independent as possible. Our mother is becoming frail, requiring care in activities of daily living, while her thinking and mind are clear. Some of the caregiver's duties would include cooking, bathing, dressing, and providing companionship for her. Knowledge of the Dutch language would be an asset. The caregiver would be supplied with room and board, as well as wages and arranged days/weekends off. For more information please call Jane Van Dorp at (705) 435-6586.</p> | <p>Young People's 40th Anniversary</p> <p>Former YPS members of the First Chr. Ref. Church of Toronto, Ont., are trying to locate all their compatriots of the 1950s. A reunion is planned for this coming Labour Day weekend. Final registration deadline is August 12, 1996.</p> <p>For details call John Cappon at (416) 225-7376 or Jack Gehrels at (416) 225-5217</p> |
| <p>Hantumhuizen Renfrew Fr. Ont. 1899 - 1996</p> <p>On Wednesday, July 3, 1996, the Lord took unto Himself our dearly beloved father, grandfather, great-grandfather and great-great-grandfather</p> <p>WYTZE (WESLEY) VANDERPLOEG</p> <p>Dear husband of the late Baukje (Bonnie) VanderPloeg Loved father of: Feikje Beimers — Renfrew Jean (Mrs. Ed DeVries) — Haley's Gerald (Gerrie) VanderPloeg — Renfrew</p> <p>Predeceased by two sons, Peter and Mack, and son-in-law Bill Beimers. Dear father-in-law of Johanna and Marion.</p> <p>Loving grandfather of many grandchildren, great-grandchildren and great-great-grandchildren. Funeral service was conducted in the Chr. Ref. Church, Renfrew, Ont., on Friday, July 5, 1996. Interment at Haley's Cemetery. Correspondence address: Gerald VanderPloeg, R.R. #5, Renfrew, ON K7V 3Z8</p> | <p>Personal</p> <p>Christian widow, 72 years old, seeks male companion, 75-78 years old. Please send letters to File #2650, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Photo appreciated.</p> <p>I am an independent Christian man in the mid 60s. I would like to meet a lady in the mid 50s. I am a singer and enjoy music, and I also like to travel a lot. I don't smoke and I don't drink. Please send letters to File #2651, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p> | <p>Vacations</p> <p>GOING TO HOLLAND FOR VACATION? Why not rent a VACATION APARTMENT and visit family and sight-see at your leisure. CENTRALLY LOCATED near APELDOORN, year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL Harold or Nellie at (905) 985-7891 or fax us at (905) 985-0195.</p> | <p>Miscellaneous</p> <p>ONTARIO DRUG BENEFITS IMPORTANT News for Seniors and People Receiving Social Assistance</p> <p>Because the federal government has reduced transfer payments for Ontario's health and social services by \$2.1 billion over the next two years, the Ontario government must act now to preserve its drug programs.</p> <p>Starting July 15, Ontario Drug Benefit recipients will contribute a small amount toward their prescription costs. Ontario is the last province to introduce co-payments.</p> <p>How much you pay depends on your income. You will pay up to \$2 per prescription if you are:</p> <ul style="list-style-type: none"> • single, 65 or over, with a net income of less than \$16,018 per year • a couple, both over 65, with a combined net income of less than \$24,175 per year • living in a nursing home, home for the aged or home for special care • receiving welfare or family benefits • receiving home care <p>You're 65 and your income is higher than the above? Then you pay the first \$100 of your drug costs each year. After that, you'll pay only the ODB dispensing fee of up to \$6.11 per prescription.</p> <p>You have extra health insurance from a private company? Call your company. It may cover co-payment costs.</p> <p>Call the Ministry of Health at 1-888-405-0405 if you have more questions. Or look for information sheets at your pharmacy.</p> <p> Ontario</p> |
| <p>Interested in placing an ad? Get in touch with us for details.</p> | <p>Bed & Breakfast</p> <p>Bed & Breakfast, Elora and area. Relax and enjoy the award-winning gardens at our peaceful country home. Close to Guelph, K.W., St. Jacobs and Elora. Blossom Hill B&B. Your hosts Rita and Jim Bosma, (519) 836-2062.</p> | <p>Accommodation</p> <p>Attention McMaster Students! 3-Bedr. furnished apartment. Suitable for 2 or 3 females. With security, close to bus, 15 min. from campus. Must be Christian, non-smoker. Have references ready regarding cleanliness and carefulness; even from mother will do. Call (905) 525-8268</p> <p>Accomm. available, part of comfortable renovated 1869 church. 3-Bedrs., lgbrm., dngm., kitchen, laundry, private entrance, to share with Chr. professional male, 10 min. to Redeemer and Dundas, 15 min. to Hamilton, Brantford, Cambridge. Phone (905) 648-4987 Ancaster</p> <p>SAVE MONEY BY USING OUR CLASSIFIEDS...</p> | <p>What if one day next week you couldn't Walk?</p> <p>Or maybe you couldn't speak clearly. Or your vision was blurred. That's what it's like to live with multiple sclerosis. But with your help, we can connect with a cure.</p> <p>1-800-288-7582 Multiple Sclerosis Society of Canada</p> |

Classifieds

Church News

Christian Reformed Church

Classis meeting:

— Classis B.C. Northwest will meet on Sept. 17-18, 1996, in the First CRC of Vancouver, 2670 Victoria Dr., Vancouver, B.C., Phone (604) 435-7967. Agenda materials should have reached Peter Brouwer, Stated Clerk, by July 23, 1996, #12, 7955-122nd St., Surrey, BC V3W 4T4. Tel. and fax: (604) 594-4025.

Miscellaneous

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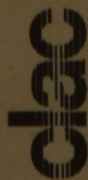
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Sid Vandermeulen

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Miscellaneous



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This is a new position, with the location, Edmonton, AB. Serious applicants only, please.

The work will involve the development, administration and coordination of industry specific training, health and safety and other programs for workers, the administration of a training centre and applied research in areas such as employment and labour law, collective bargaining issues and apprenticeship and skills training.

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Miscellaneous

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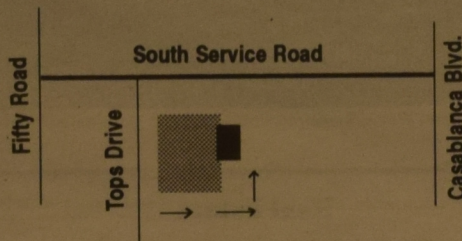
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R. Vander Ploeg Secr./Treas.

210 Clarke St. N.

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Your local **Free to Serve** Committee and the Christian Reformed Church invite you to the first ever **Free to Serve** celebration this fall.

Get ready to:

- See and hear what God is doing in your communities. God is changing us and others!
- See what God has done through you, and what he's doing in the world through your denomination!

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- **STORIES:** Our stories, on large screen video
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Don't miss it! It won't be the same without you. And it just might change your life...

FREE to SERVE

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 Sunday, October 20
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 High School

Northern Alberta
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 October 30
 Northern Alberta
 Jubilee Auditorium

Southern Ontario
 Saturday, November 2
 Redeemer College
 Auditorium

West Michigan
 Wednesday,
 November 6
 Van Andel Arena

Great Plains
 Friday, November 8
 Saturday, November 9
 B.J. Haan Auditorium,
 Dordt College

Job Opportunities

YOUTH PASTOR

Ada Chr. Ref. Church in Ada, Mich., is seeking a full-time youth pastor to direct ministries with scope of ages 1-24, with focus on junior and senior young people. Able to work well as a team with senior pastor and lay volunteers. Ordained or unordained. Desire some training and experience but even more, a passion for kids.

Resume should be sent to: **Ada CRC, Youth Pastor Search Committee, 7152 Bradfield SE, Ada, MI 49301.**

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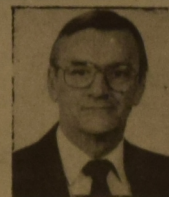
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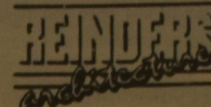
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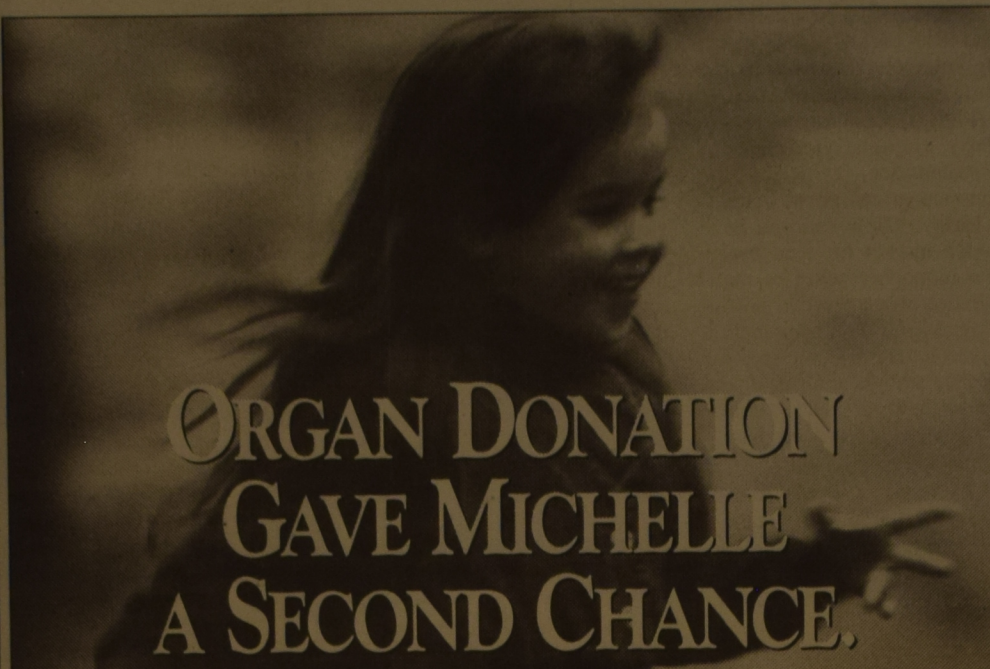
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Miscellaneous



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ATTENTION

Receiving your C.C. issues irregularly?

We would like to let you know that we are aware of the inconsistent arrival of our paper in many parts of Canada. We're keeping track of all complaints and will (again) bring this to the attention of Canada Post. We're doing the best we can. *Christian Courier* is mailed from our office every Tuesday without fail. The entire load is then picked up by a carrier and delivered to Canada Post.

All large second class mailings, like *Christian Courier*, receive no local treatment but are shipped directly to a central clearing point. All this is designed to cut costs, promote efficiency, etc., etc. This kind of "streamlining" is going on all over the country.

We ask our readers to be patient. Let's hope that the problems that occur will soon disappear.

Stan de Jong
Manager



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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Aug. 2-5 ICS's 38th annual "Ontario Family Conference," with keynote speakers Marjorie J. Thompson and James Olthuis. Worship leader: Don Postema. At Ridley College, St. Catharines, Ont. Info.: (416) 979-2331.

Aug. 15 Guelph Ligonier Seminar, 2-10 p.m., Parkview Pentecostal Church, 89 Speedvale Ave. E., Guelph, Ont. Theme: "The Holy Spirit and Revival." Speakers: Drs. Jonathan Gerstner, Michael Haykin and Neal Hegeman. Admission: \$20. Info.: 1-800-563-3529.

Aug. 17 Toronto Ligonier Seminar, 9 a.m. - 3:30 p.m., Trinity Presb. Church, corner Bayview & Hwy. 401, Toronto, Ont. Theme: "Holy Spirit and the Transformation of the Christian." Speakers: Drs. Mariano Di Gangi and Donald Carson. Admission \$20. Info.: 1-800-563-3529.

Aug. 24-25 Service of ordination of Ruth Hofman, M.Div., on Sat. Aug. 24, at 7 p.m., First CRC of Toronto, 67 Taunton Road. Communion service Sun. Aug. 25, at 10 a.m. More information: (416) 766-9600 (Rosanne) or (416) 481-4912 (Church office). (#)

Aug. 25 Dutch worship service led by Rev. Henry R. De Bolster, 3 p.m., CRC, Ancaster, Ont.

Sept. 14 LDCSS Alumni Picnic, 2-6 p.m. (rain or shine) at the school, London, Ont. Info.: (519) 455-4360 or fax: (519) 455-4364 (#)

Sept. 28 "Praise and Worship Conference" with Grace and Colleen, First CRC, 310 Kingscourt Ave., Kingston, Ont. Info.: (613) 542-8350 or 389-5050.

Oct. 6 Dutch worship service led by Rev. Jerry J. Hoytema, 3 p.m., CRC, Ancaster, Ont.

Oct. 30-Nov. 2 "Free to Serve," celebrations will be held Oct. 30: Jubilee Auditorium, Edmonton, Alta., and Nov. 2: Redeemer College Auditorium, Ancaster, Ont. For details, see ad in C.C., July 5/96. (#)

Nov. 1 "Christian Festival Concert," by the choirs and brass of the Ontario Chr. Music Assembly, directed by Leendert Kooij. At 8 p.m., Roy Thomson Hall, Toronto, Ont. Also featuring Andre Knevel and Sander Van Marion (organ and piano) and Marjorie Ginczinger, soprano. A truly exciting event! Tickets/info.: (416) 636-9779 (#).

Nov. 17 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, Ancaster, Ont.

Events

The congregation of
First Christian Reformed Church of Toronto
warmly invites you
to celebrate with us the ordination of

Ruth Hofman, M.Div.

Saturday, August 24, 1996, 7 p.m.
Service of Ordination
(Reception following)

Sunday, August 25, 1996, 10 a.m.
Communion Service

First Christian Reformed Church
67 Taunton Road, Toronto, (416) 481-4912

For more information:
Rosanne Lopers-Sweetman
(416) 766-9600

News

Proposed changes to Canadian Wheat Board meet strong criticism

Alan Doerksen

WINNIPEG — In mid-July, Federal Agriculture Minister Ralph Goodale released a report from the Western Grain Marketing Panel (WGMP) that recommends changes to the Canadian Wheat Board (CWB) and encourages more independent marketing by grain farmers. Although the panel spent 11 months consulting with farmers and others involved in the industry, the Advisory Committee to CWB is very critical of the report, which it says betrays farmers.

market for both domestic and export markets, but continue to sell malting barley exclusively through CWB, assuming an effective system can be implemented to keep barley sold as feed from undercutting the market for Canadian malting barley.

The report also recommends that CWB be given the power to develop a capital base and to make cash purchases (something it does not do now) and suggests the government bring in more rigorous controls on strikes and lock-outs in the grain-handling

single strong-desk marketer for wheat and barley. Their views were completely ignored in the report," says John Clair, chair of the Advisory Committee.

Terry Hanson, vice-chair of the committee, criticizes the recommendations about marketing barley: "How can you have an open market for feed barley and a monopoly seller of malting barley when the two are indistinguishable? An open market for feed barley will see malting barley premiums disappear and we may find ourselves competing with our own feed barley

the system." He also supports the idea of an appointed interim board as "a good transitional move."

But Schroeder criticizes the idea of marketing unlicensed wheats independently. This could create a dual marketing system and put CWB out of business, he says. Schroeder notes that organic wheats are already marketed separately, as the report recommends.

Schroeder is also critical of plans to divide the barley market. This does not make sense and will effectively exclude CWB from the barley market, he says.

In the area of grain handling and transportation, Schroeder says, "There have to be some changes there.... I would agree it's an issue that has to be solved."

"I'm pretty sure the consultation was thorough," Schroeder says. But he adds, "the agenda is being driven by a few." The changes the panel recommends would mostly benefit larger companies, he suggests. "The pressures to make these changes are partly related to market costs," he adds. The Foodgrains Bank, which is a major customer of CWB, submitted no recommendations to the panel, says Schroeder. He notes that if CWB were abolished, farmers would lose an estimated \$385 million in income.

Focus on rural communities

Dr. Kathryn Olson is Research and Policy Director of Earthkeeping, an Edmonton-based group that does research and policy development on food and farming-related issues. She is very supportive of CWB, which she says is "a very important way for providing access for all kinds of farmers to markets.... I think it should continue with some changes." Olson supports the panel's recommendation for a new CWB board of directors. "I think it makes sense to have farmers as some of the major players. Farmers' voices need to be heard."

In general, members of Earthkeeping "favor collaboration and co-operation by farmers," says Olson. "One of our concerns with Earthkeeping is that we focus on regional marketing.... Our interest is trying to sustain rural communities."



One of the panel's key recommendations is that CWB be restructured to enhance its accountability to farmers and to reflect contemporary business practice. The panel suggests that CWB should be governed by a board of directors of 11 to 15 elected and appointed members of whom most would be farmers, at least three would represent the grain trade, and at least two would represent the federal government. To begin with, interim board members would be appointed by the Agriculture Minister, but later on, farmers on the board would be elected. At present, CWB is led by five commissioners appointed by the federal government.

Two ways of selling barley

Another recommendation is that farmers continue to sell wheat through CWB except for organic and unlicensed wheats, which could be marketed independently. One controversial suggestion the panel makes is that farmers have the option of selling feed barley on the open

and transportation system, including greater freedom to use replacement workers.

Implement next year

In a telephone conference, Goodale expressed his support for the report's recommendations, but he admits, "the solutions will not meet the expectations of everyone." Goodale says he wants constructive dialogue about the report from those affected, and has sent a summary of the report to farmers across western Canada, encouraging them to respond by the end of August. "Important decisions need to be made soon about the future of western grain marketing," says Goodale. He hopes to implement the recommendations by next August.

Farmers ignored

The Advisory Committee to CWB has been quick to express its opposition to the report, which it says does not reflect most farmers' views or the presentations made to the panel at its public hearings.

"Farmers largely supported a

that has been sold to the U.S."

"As well, the recommendation to allow unlicensed varieties to be sold outside CWB will essentially create a dual market for wheat and undermine the entire Canadian quality system."

Robert Ponto, another Advisory Committee member, criticized plans to include trade representatives on the board of CWB. "If a representative from one of the grain companies was a director at CWB, farmers would be sharing their sales plan with the competition. That's putting the fox in charge of the chicken coop."

Changes are needed

Stan Schroeder, Prairie Grain Drive Co-ordinator for the Canadian Foodgrains Bank (a Winnipeg-based Christian relief organization), has mixed feelings about the report. He supports recommendations to change CWB's board of directors. "There is a desire for producers to have a more accountable system," says Schroeder. "This would lend some structure and accountability to

News Digest

TV deemed essential to Chinese

BEIJING — The *Washington Post* reports that the Chinese are so enamoured with television that young couples will put off being married until they can afford just the right TV. And it is estimated that 70 per cent of the population owns a TV while only three per cent have a telephone. Whatever the Chinese are watching, they won't be interrupted by phone calls.

Tattoos erased free

LOS ANGELES (EP) — Two Christian doctors from White Memorial Medical Center (Seventh Day Adventist) in Los Angeles are donating their time to remove the tattoos identifying former gang members. Dr. John Vanore and Dr. Craig Ball give former gang members a chance to break free of their past by removing the identifying marks. Vanore donated the use of the \$90,000 laser used in the procedure. The service would usually cost \$250 to \$1000 per sitting.

Canadian population to hit milestone

OTTAWA (Canadian Scene) — According to Statistics Canada, the nation's population was expected to be 29,955,000 on Canada Day, July 1. Based on the current rate of growth, by later this month or by September there will be 30 million people living in Canada. The population grew 1.2 per cent between July 1, 1994, and July 1 last year.

Bush walk with bells

MORUYA, New South Wales (EP) — The world's first "Christian theme park bush walk" has opened to the public in New South Wales. Visitors to "Australia's Bush Orchestra" walk through a tall ironbark forest and are serenaded by bellbirds and parrots. Along the way visitors see plaques and ironbark busts of 14 great spiritual leaders since the time of Christ, ranging from the Apostle Paul to Billy Graham.